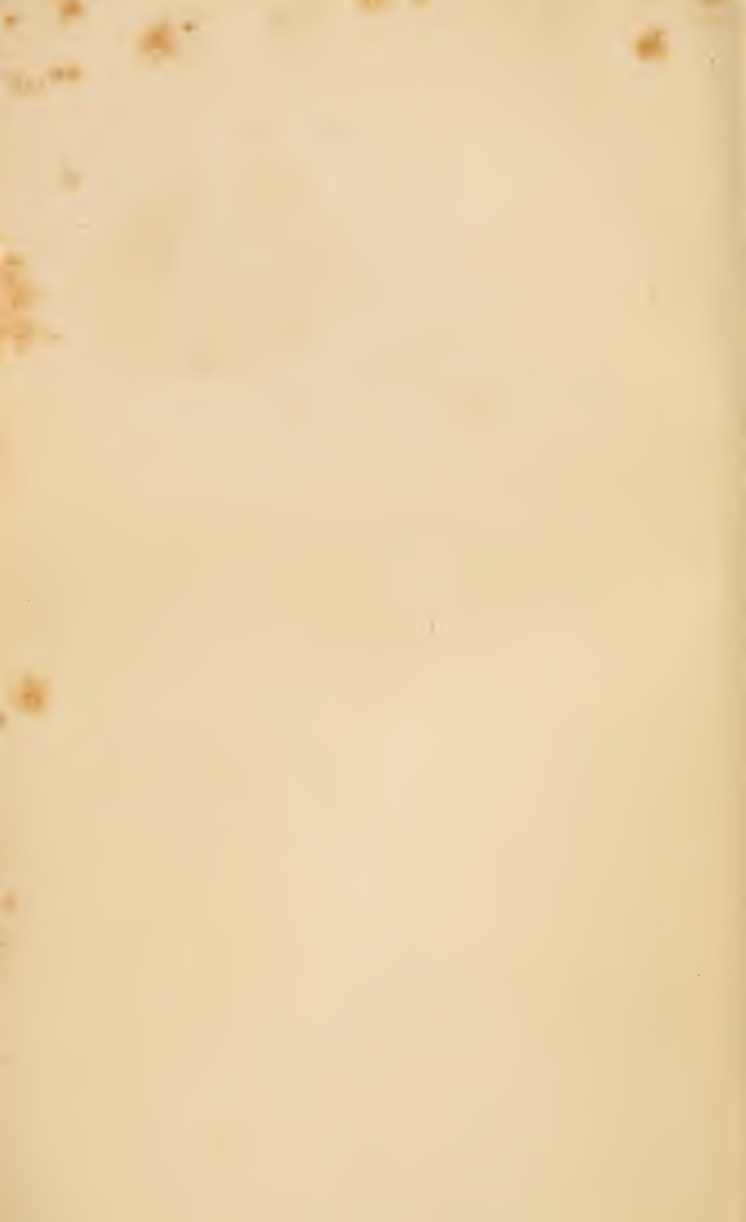




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The fathers and founders of
the London Missionary







Thomas Wilson



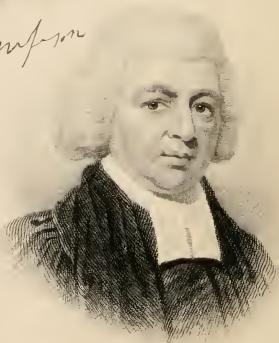
F. A. Knight



Robt. Simpson



George Tennant



Geo. Lambert

THE
FATHERS AND FOUNDERS
OF THE
LONDON MISSIONARY SOCIETY;
WITH
A BRIEF SKETCH OF METHODISM,
AND HISTORICAL NOTICES OF THE SEVERAL
PROTESTANT MISSIONS,
FROM 1556 TO 1839.

BY JOHN MORISON, D.D.,

AUTHOR OF "FAMILY PRAYERS FOR EVERY DAY IN THE YEAR,"
"THE PARENT'S FRIEND," &c. &c.

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TO

THE DIRECTORS

OF

THE LONDON MISSIONARY SOCIETY,

THESE MEMORIALS

OF ITS

FATHERS AND FOUNDERS

ARE, WITH SENTIMENTS OF PROFOUND RESPECT, DEDICATED,

BY THEIR FRIEND AND FELLOW-LABOURER,

THE AUTHOR.



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FATHERS AND FOUNDERS,

&c.

MEMOIRS

OF THE LATE

REV. ALEXANDER WAUGH, D.D.

MINISTER OF WELLS-STREET CHAPEL, LONDON.



AMONG "The Fathers and Founders of the London Missionary Society," a distinguished place is due to the Rev. DR. WAUGH. His memoirs appropriately follow those of Dr. Bogue, for while the origination of the society belonged to that eminent servant of Christ, the name of Dr. Waugh stands peculiarly connected with its fundamental and characteristic principle. The resolution expressive of its high and catholic object—"not to send Presbyterianism, or any other form of church government, to the heathen, but the glorious gospel of the blessed God"—was drawn up by him, and, being preserved in his hand-writing among the records of the society, will transmit his name with honour to the latest posterity, and to all quarters of the globe. It is a glory this which will not wax dim, but whose lustre will continue to brighten on earth, as the church becomes more pervaded with the unity of the Spirit, and still more in heaven, where there is neither jarring voice nor discordant thought among the myriads of the redeemed.

There cannot, we think, be a more evident token that the Divine blessing rested on the commencement of the Missionary Society, than the manner in which Christians of various denominations were led to co-operate in its objects. Shall we say that the trumpet of Dr. Bogue, summoning the servants of Christ to the help of their Lord, gave a sectarian sound? Every sincere friend and follower of Jesus, by whatever name distinguished, will have recognized in the preceding sketch a brother of most catholic spirit, a healthy member of the same mystical body with himself; the appeal, however, which has already been so often referred to in this work, was addressed to Evangelical Dissenters who practise infant baptism. "We alone are idle," wrote the author. "There is not a body of Christians in the country, except ourselves, but have put their hand to the plough." The body thus addressed responded nobly to the call; but the Spirit of the Lord moved upon all the religious public, and the result appeared in the formation of an institution, in which there was nothing to repel the adherents of any section of the church, and much to invite the cordial co-operation of all holding the truth in love—into which, as the contributories of the ocean flow through different regions, might be directed the various currents of their sympathies and zeal.

There are many events that occur in the life of a good man, especially when it has been prolonged to such an extent as was that of Dr. Waugh, on which the spirit made perfect will delight to exercise its retrospective power, and we cannot doubt that it now occasions him peculiar happiness, and awakens a lively gratitude, to remember that, while on earth,

he, as it were, erected a platform on which the friends of the Redeemer of every name might meet as on common ground, and, while feeling the joy that springs from the communion of saints, concert measures for enlarging the boundaries of his kingdom, and holding forth to the inhabitants of every clime the light of life.

The memoirs of Dr. Waugh have been written at considerable length, and with much beauty of portraiture, by two of his intimate friends, the Rev. Dr. Hay, his nephew, of Kinross, and the Rev. Dr. Henry Belfrage, of Falkirk, who has already joined him in glory. Their work has obtained a wide circulation, and produced a general and very high esteem for the character of its subject. We are indebted to it mainly for our materials, and shall be happy if the brief sketch to which we are necessarily limited shall lead those of our readers who may not be acquainted with it to a perusal of that volume.

The records which we have of the early years of Dr. Waugh are more ample than those generally supplied to the biographer of distinguished men. In addition to the reminiscences of several of his contemporaries, he left behind him many memorials of this period of life. In his case, the picture of boyhood and youth was not disfigured by those dark spots which often prevent it from being looked on in after years with pleasure. There never was a finer verification of Wordsworth's saying—"The boy is father to the man." From the very first we discover, cheering the comparatively contracted circles of home and school, the elements of that character which, in its mature developement, qualified him to adorn and

delight in the wide and important sphere which he occupied.

He was born on the 16th of August, 1754, at East Gordon, a small village in the county of Berwick, in Scotland. Both his parents were eminently pious, and might be said to walk in all the commandments and ordinances of the Lord blameless. His father belonged originally to the Church of Scotland, but being dissatisfied with the working of the law of patronage, he retired from its communion, and joined the Secession. Dr. Waugh was thus educated among that body of Christians, of which he afterwards became one of the brightest ornaments, and to which he was always conscientiously attached. To his latest hour he retained a lively sense of the obligations which he was under to his parents, and the memory of his mother he ever cherished with the freshness of youthful affection. How encouraging is it to Christian parents, to find one whom God so highly honoured acknowledging that he owed every thing, under God, to the piety and affection of his father, and making grateful mention of "the prayers, exhortations, example, and many tears with which his mother sought to advance her children's knowledge of the true God, and Jesus Christ whom he hath sent."

While he was yet a child, they formed the resolution—with many prayers, we doubt not, to the Spirit of grace and truth—to educate him for the ministry of the gospel. It is by no means uncommon, even at the present day, for Scottish parents to contemplate, from an early period, this profession for their children; and there cannot be a more natural wish of the parental heart than that the object of its love

should occupy an office, the highest and most noble which a human being can fill; but great caution is requisite in presenting the prospect to the young, lest they should be led to apply an unhallowed hand to the ark of the Lord. It is suggested, however, by the biographers of Dr. Waugh, that it was not so much the influence of this feeling, as the existence in him of the germ of a lovely piety, which occasioned the formation of such a purpose; and there is reason to believe that while yet the dew of his youth was upon him, he had given himself to the Lord. The teaching of the Divine Spirit would seem to have accompanied the instructions of his parents, so that he grew up into Christ Jesus.

At the age of twelve he removed from his father's house to the neighbouring village of Earlstoun, for the purpose of attending the grammar-school, in order to his preparation for the University. While there, he was a student of nature as much as of books, looking abroad upon it, not with a curious and philosophic eye, as one needing to search for its attractions, but with all those susceptibilities of pleasure from the beautiful, which require only the presence of the proper objects to call them into vigorous action. By the sprightliness of his mind and the kindliness of his disposition he became a kind of centre to his companions; but this distinction was not purchased by the prostitution of his time and the neglect of his studies. In school, as well as out of it, his place was the first. And while he grew in wisdom and in favour with man, his spiritual being likewise was maturing. In the following beautiful extract from his reminiscences of Earlstoun school,

we discover the exercises of his soul in reference to religion.

"I recollect the friendships of youth with reverence; they are the embraces of the heart of man, ere vice has polluted, or interest diverted its operations. In the churchyard of Earlstoun lies the friend of my youth. John Anderson was a young man of the gentlest manners and of unassuming piety. Often, when the public service of the church was over, have we wandered among the broom of the Cowdenknowes, and talked of the power of that Being, by whose hands the foundations of the mountains we beheld were laid, and by whose pencil the lovely scene around us was drawn, and by whose breath the flowers among our feet were perfumed. On our knees have we many a time lifted up our hearts to him for knowledge, for pardon, for the formation of his image in the soul."

The year 1770 was marked by two important events; his profession of Christ before the world, by joining the Secession church at Stitchell, under the pastoral care of Mr. Coventry, a man distinguished by the amenity of his disposition, of whose character the animating principle was love; and by his entrance upon the course of study at the University of Edinburgh, with an ulterior view to the work of the ministry. The studies to which he principally devoted himself while at college seem to have been the classics and moral philosophy; to the former of which, the Latin classics especially, he retained through life a strong attachment. The views which he adopted on the latter subject, from the lectures of Dr. Ferguson, the historian of Rome, subsequently underwent considerable modification. The professor belonged to that school whose disciples "pursue their investigations in morals as they do their researches in physics; regarding the present moral constitution of man, indicated by its various phenomena, as being in all respects the work of Deity, as really as the structure

of his corporeal frame, or that of any creature, animate or inanimate, in the physical world ; so that from the observation of man, as he is, we are to learn the moral character of Deity, and the principles of rectitude, as existing in his nature and approved under his government, in the same way in which we discover his intelligence and wisdom from the marks of skill in the material universe.”^a The influence of such a scheme is to lead the student to contemplate God and man in a false relation, and consequently to believe much more favourably of the tendencies of human nature than is accordant with the declarations of Scripture, or is borne out by the testimony of experience. To advocate, as Dr. Ferguson did, the construction of a code of ethics from observing “ what the Almighty has revealed in his works, and in the suggestions of reason to man,” on the ground that that cannot be superseded by any farther institutions, is arguing on an incomplete view of the case ; there being prior questions, whether man be in a fit condition to read that revelation aright, and consequently whether the delivery of a code of ethics by the Almighty himself do not supersede all attempts of men to make one for themselves.

Dr. Ferguson’s views did not long retain their influence on the mind of Mr. Waugh. Having commenced the study of divinity in 1774, under the Rev. John Brown of Haddington, he was soon led to observe the sophistical principles on which they were grounded, and to derive his theological sentiments from a study of the question, “ What saith the Scripture ?” It was of great advantage to a young man of

^a Wardlaw’s Christian Ethics, pp. 47, 48.

his discursive and imaginative tendencies, that he was brought into contact with a tutor so distinguished for his solidity of judgment and profound acquaintance with the Word of God, as Mr. Brown. Though Mr. Waugh's first performances savoured more of the philosopher's lecture-room than was agreeable to the theologian, his tutor soon perceived and appreciated the sterling excellence of his character, and was attracted to him by the bands of love.

The course of study assigned by the Secession church to those who are contemplating the exercise of the ministry in its communion, extends through five summer sessions of two months each ; and during the intervals Mr. Waugh resided with his father, excepting the winter of 1777, when he attended the lectures of Drs. Beattie and Campbell, in Marischal College, Aberdeen—men who did good service to the cause of Christianity, by their labours in the sceptical controversy, and who were of high reputation for the ability with which they filled their respective chairs. The advantages which Dr. Waugh derived from these eminent men were great. By Dr. Beattie, philosophy was always exhibited as the handmaid of revelation ; no dictatrix, but an humble learner and dependent ; and Dr. Campbell was the first biblical philologist and critic of his day. During the time of these preliminary studies, Dr. Waugh neglected not that preparation of heart which is essentially necessary to the minister of the gospel ; and without which he cannot look up for the smile and benediction of his Master. While walking on the banks of the Dee with a chosen companion, during his residence in Aberdeen, his conversation usually turned upon the work to which in the future he was to be devoted, body, soul, and

spirit; and, as the period of his trial before the Presbytery approached, he was visited with many misgivings as to his fitness for the ministerial office. The high and eternal interests which its duties involve, induced a shrinking from its responsibilities; and probably from the depression of spirit which was thus occasioned, he came to doubt his intellectual qualifications. The advice of his friends and of his tutor, in connexion with much prayer for the Divine direction, overcame his scruples. We subjoin the letter of monition, which he received from Mr. Brown, as being eminently characteristic of that great and good man.

Dear Alexander,

* * * * *

I beg you will have all your trials ready. Cast your burdens on the Lord; but beware of any attempt to slight what in providence you are called to; otherwise the Lord may avenge it on you while you live. God makes our strength as our days are. Cast all your care on him. I am far from thinking it a token that a man is not called, that he, when it comes near to the point, is terrified. Christ got forty days of sad temptation before he was licensed to preach the gospel. But if we will sit God's time, the consequences are apt to be dangerous. My advice to you is, to make a solemn surrender of yourself to God before coming to the Presbytery. I hope the Lord has let some of the wind out of you, that I thought was in you when I first knew you. Beg of him to fill its room with himself and his grace.

Yours, affectionately,

JOHN BROWN.

Having undergone his trials in a manner the most creditable to himself, he was licensed to preach the gospel, June 28th, 1779.

He soon approved himself a workman that needeth not to be ashamed; a faithful and devoted servant of Christ Jesus. His preaching from the first was exceedingly popular. By his dignified appearance and manner, he "let no man despise his youth." By the unction which rested on him from the Holy One, by

the vigorous sallies of his imagination, and by the affectionate earnestness of his appeals, grounded as his discourses were upon the most important portions of divine truth, he exerted a mighty power over the minds and hearts of his audience. The same year he was appointed to supply the vacant congregation of Wells-street, London, which afterwards became the sphere of his permanent labours. The impression which he produced was very great, and the success of his public appearances being confirmed by the consistency and urbanity of his personal intercourse, he laid hold at once of the affections of the people. Returning, after ten weeks, to Scotland, he supplied at various places, where he was equally popular, and before the close of the year received an invitation from the congregation of Newtown, in the county of Roxburgh. The place was small, and by no means afforded adequate scope for his abilities. He had, however, none of that pride which urges young men at once to occupy the high places of the field ; and, though not without some hesitancy, and much prayer, and the advice of friends, he was ordained to the pastoral charge in August, 1780. His preaching was eminently blessed of God, to the edification and comfort of believers, and to the conversion of sinners ; but He who determines the bounds of our habitation had appointed him for a more important sphere. When preaching the action sermon, the only time that the communion was administered during his ministry at Newtown, the effect which he produced was so powerful, that Mr. Coventry of Stithell, his aged pastor, could not help exclaiming, “ O what lofty expressions ! what exalted views of the perfections of the Almighty ! O what a bright star this young man

promises to be !” In May, 1781, a call to him from the congregation of Wells-street was laid before the synod of Edinburgh, but was not approved. The people of London, however, had set their hearts upon having him for their minister, and, after a second unsuccessful call, their perseverance was at last rewarded, and on the 30th of May, 1782, he was appointed to go, in the strength of the Lord, and labour in the metropolis.

Having thus brought the narrative of Dr. Waugh’s life down to the time of his settlement over that charge which he superintended till death, it may be proper to advert more particularly to some features of his character which adapted him for eminent usefulness in the influential station which he was now called to fill.

Of these, doubtless, the most important, and therefore deserving the first notice, was his sincere and unaffected piety. Without a measure of this, no minister can expect the Divine favour to rest on his labours. His heart cannot be in his theme. Never replenished himself with blessings from on high, it is impossible that he should replenish others. And, without a large measure of this, no minister can expect to be highly honoured of God. He will be unable to resist the various influences continually operating in society to disturb and destroy that frame of mind, which is requisite to the comfortable and efficient discharge of his duties. Before he can be furnished with weapons from the armoury of God, with which he shall be mighty to pull down the strong holds of Satan, it is necessary that he should often present himself in the presence-chamber. Soon after Dr. Waugh settled in London, some of his friends in the North expressed

their apprehensions of his danger, from the many attractions to a young man of lively temperament and urbane manners. There was, however, no cause for their fears, for he might be said to walk with God. Not that there was in him any thing of that unearthliness which marked the religion of Baxter; where the spirit seems to spurn its connexion with the world, and longs to be delivered from the trammels and trials of a material state; or of that contemplative sublimity which characterized the devotions of Brainerd, when, retiring to the depths of the forest, he would remain from sunrise to sunset in religious musing and the exercise of prayer. The piety of Dr. Waugh was more like that of David—adoring gratitude to the God of providence, whose tender mercies are over all his works, and a disposition, the natural expression of which would have been, “I will run in the way of thy commandments, because thou hast enlarged my heart.” We do not, indeed, find much reference in his diary to frames of mind, nor was he in the habit of speaking much of this subject in public. But in the former we generally find a prayerful frame, and concerning the latter peculiarity, as it may be deemed, when exhorting his children upon his death-bed to be much in the closet, he observed, “With regard to communion with God, I have never liked to speak much of this in company, and for two reasons;—if your communion has been very profitable, the world will put down all you say to vanity, and think that you want to make yourself as great a man as Martin Luther or John Brown; and if you tell the world all that passes between you and your God, the world will then look to your conduct for a pattern of what Christianity is; and you know

this will never do." He lived always near to God ; and though he soon became one of the most public men of the day, and was occupied with a great variety of engagements, he brought to their performance much of the spirit of Him, who counted it his meat and drink to do the will of Him that sent him.

Subsidiary to his piety, and much conducive to his usefulness, were the refinement of mind and extent of information derived from the advantages of his education. Knowledge is power—to the preacher as much as to the politician or the philosopher—enlarging his acquaintance with the human heart, and the motives whereby it may be assailed. That an unlearned ministry is to be preferred in advocating the claims of the gospel, is an idea the most fanatical and absurd. Were it true, heaven should be the place of darkness instead of light, and angels be grovelling in the dust. In a city such as London, it is particularly desirable that the servants of the Lord should be as "scribes well instructed," able to unmask the various disguises of error, to bring to the illustration of divine truth stores from every field of science and literature, and to commend the gospel to men of every grade. And we may observe also, though the remark is one of anticipation, that on the organization of a scheme of extended and universal benevolence, like the Missionary Society, it was well it should be guarded by the character of its founders against the charge of enthusiasm or ill-directed zeal. We have noticed the advantages of education which Dr. Waugh enjoyed at Earlstoun, at Edinburgh, with Mr. Brown, and at Aberdeen. For several years likewise after his arrival in London, before his en-

gagements accumulated to a great extent, he devoted much of his time to reading and study. He seems not to have forgotten the sentiment with which Dr. Campbell commenced his lectures—"It is supposed that I am to teach you every thing connected with the study of divinity. I tell you honestly that I am to teach you nothing. * * I repeat it, I am to teach you nothing, but, by the grace of God, I will enable you to teach yourselves every thing." He refreshed his mind by a review of his classical studies, and extended his acquaintance over the whole range of literature: and hence it was, not only that he was the more fitted to delight and instruct his own congregation in Wells-street, but that he could take his place among the master-spirits of the age; and though the labours of the public field often precluded him from the retirement of the study, his bow long abode in strength, and his mental faculties continued to retain their vigour to the last.

The feature of Dr. Waugh's character which was most attractive to the public was what has been called its nationality, though perhaps it might be characterized by a more appropriate term. Scotland was enshrined in his soul, not so much as the land where the bones of his fathers reposed,—which had been defended against the attempts of foreign invasion by the indomitable bravery of its inhabitants, and rescued from the oppression of ecclesiastical tyranny by the blood of its saints, but as the land where his mind had first waked to the sense of the beautiful and picturesque, the recollections of which gushed upon him with a realizing power, as if every stream had had its spring, and every mountain its foundation, in his breast—where the lessons of piety had

distilled from his mother's lips like dew upon his heart, and the first thrillings of love to God had sent his emancipated spirit bounding forward into the light and glory of eternity—where he had joined the communion of God's people, and mingled his voice in the chorus of assembled thousands, as around the emblems of the dying love of their Lord, with no roof above them to interrupt the ascent of their praise to heaven, they raised the song of adoring gratitude and devoted homage. His was not the patriotism of Burns, for ever repining that his country occupied but a second place in the British empire; it was the irrepressible overflow of his feelings on the recollection of those scenes, the presence of which had occasioned his first and purest joy. The Scotland of *his* imagination was not so much the

“Land of the mountain and the wood,
Land of clear stream and rushing flood,”

as the Arcadian region in which he had been brought up.

“The village of Earlstoun, where Alexander Waugh prosecuted his education during the important five years from twelve to seventeen, lies in the very centre of that romantic region so long and justly celebrated as the Arcadia of Scotland. The hill of Cowdenknowes, famed in many a Doric lay, overhangs the village on one side, whilst on another the ruins of the Rhymer's Tower, associated with so much that is interesting both in history and romance, are still to be seen on the ‘pastoral haughs of Leader.’ At a short distance, the Tweed, after receiving the subsidiary streams of Ettrick and Gala Water, pursues its stately course through a rich and beautiful country, diversified by the picturesque hills of Eildon, and embellished by the monastic ruins of Melrose and Dryburgh. These, and a hundred other scenes of old renown, to be viewed from the Black Hill of Earlstoun or the neighbouring heights, could not fail to make a vivid impression on the heart and fancy of such a youth as Alexander Waugh; and doubtless contributed in no small degree to foster the national enthusiasm which formed so remarkable a trait in his cha-

racter, as well as to awaken the slumbering powers of that rich poetical imagination which in after life so often astonished and delighted his auditors, both in his pulpit discourses and on more familiar occasions."

His native land thus became identified with all that is beautiful in scenery, and at the same time with all that is hallowed in piety, while he ever looked back to it with the fervour of a first love. Over his own congregation he thus acquired an influence which it would have been impossible for an Englishman to obtain. Intimately acquainted with the habits and opinions of the class to which most of his hearers had belonged, by a single reference or allusion he could accomplish his purpose of stirring them to activity in spiritual matters, when he would have had recourse in vain to the most elaborate argument and appeal. Afterwards, when he went into Scotland to advocate the cause of the Missionary Society, he was thus qualified to lay hold of the sympathies of the people, and direct them into that channel in which his own loved most to flow. Nor did this nationality deprive him of any acceptance with the English public which he might otherwise have enjoyed. It is that which all admire and love, and while it caused many who had been excited by the writings of Scott to a degree of enthusiasm regarding Scottish scenery to hang upon his lips, it stamped his character with the impress of sincerity from the beaming delight which the mention of Scotland produced in him, and thus gave him an influence in every thing which he said, and every cause which he advocated, that will never be gained by the man who does not evince that, by the earnest-

ness of his spirit, as well as by the energies of his mind and body, he is carried on in whatever he undertakes.

Some notice is due here likewise to the urbanity of his manners and the generosity of his disposition. The former quality, always directed and controlled by a sense of his own position as a minister of the everlasting gospel, gave him, in the circles of private life, an influence corresponding to that which his fervour and imagination commanded in the pulpit; and the latter, while it rendered him an object of love to all the good, was eminently conducive to his comfort and weight in all associations with his brethren. It is observed by one friend, that

“In general society he was distinguished by an urbanity and kindness which drew all hearts to him: he was the life of every company into which he came; not by forgetting the decorum due to the sacred office, but simply by the Christian amenity of his manners, by his frank and playful disposition, and by the condescending regard which he paid to the comfort and wishes, and even supposed feelings, of all around him. His nature and his principles alike taught him to be happy, and to make happy.”

To the same effect is the tribute of Dr. Philip:

“It was impossible to have been in the company of Dr. Waugh, and not have felt an irresistible and all-subduing charm in his conversation, which instantly attracted you to the man. I never met a man of genius who had been introduced to him, even though he had seen him but once, who did not, when his name was mentioned, recur to the interview with a glow of heartfelt delight.”

It is easy to see of what eminent advantage this endowment and quality would be to a minister of the gospel, especially in the metropolis, and how materially it would serve the interests of the society to which he was devoted. Closely connected with this quality—constituting, indeed, no small share of it—was the other attribute which we have specified—a generosity

of disposition, which always led him to hope the best of others—a beautiful devotion to that charity which beareth, heareth, thinketh no evil of a neighbour. This habit of mind grew with his growth, and strengthened with his strength. It left a grateful savour with his associates at Aberdeen, for even then, in the words of one who was most intimate with him,

“He was remarkable for cheerfulness of disposition, mildness of temper, and an utter aversion to every thing harsh and censorious in treating the character of the absent. His mind seemed always bent on forbearance and forgiveness in speaking of such persons as were known to us both: when objections were stated, he was more of the advocate than the judge. It often appeared as if he was suffering for the faults of others; and when facts were brought forward which it was impossible to palliate, he was always more inclined to postpone the trial than to give judgment.”

He carried the same tendency into his ministerial avocations; and even during the short time that he exercised his ministry at Newtown, he found occasion for its display. He then resided at his father's, about fourteen miles from Newtown; and one day an individual travelled all that distance for the purpose of lodging a complaint against a brother-member. Mr. Waugh asked him to stay dinner with some friends; and afterwards, taking the lead in the conversation, inquired of each how far he had known any man travel for the purpose of carrying an evil report. He stopped short at the scandal-bearer, and observed that he had just heard of a Christian brother travelling fourteen miles for no other purpose. “He then,” add his biographers, “in a warm and impressive manner enlarged on the praise of that charity which covers a multitude of sins; which rejoiceth not in iniquity, but rejoiceth in the truth.” The same feature appeared more prominently as he became more involved in public business, drawing forth towards him from his

brethren that perfect love which casteth out fear. He did not hesitate, indeed, to reprove the manifestations of a contrary spirit; but this difficult part of Christian duty was performed with such power of truth, and such meekness of wisdom, that it seldom or never occasioned any bitterness of feeling to himself.

To a young man, with these qualifications of mind and heart, the metropolis presented a noble field for ministerial exertion. At once he was set on high, amid a teeming population, whose various wants would call forth all his Christian energies; and after the formation of the Missionary Society, the importance of such a position was immensely increased. We are not saying too much, when we maintain that the position of Great Britain, in relation to all the rest of the world, has been completely altered by the various missionary institutions that have been formed within the last forty years. Long had she queneed it over every sea, and the dominion of her sons extended to "regions Cæsar never knew;" but we fear her influence was not one of benevolence and blessing—that in the path of her conquests there followed not freedom and enlightenment; the tendency of these institutions, however, has been to make her the centre of moral and intellectual light to the most distant nations; and now she stands out in the sea, apart from every other land, as the tower of Pharos from the Egyptian coast, separated by the Lord of hosts, to lighten the Gentiles, and be unto himself for a name and a praise and a glory. The station of a minister in London, who gives himself to promote missionary objects, is one which an angel might envy; it is as if one of these spirits had power not only to

place his foot upon the sun, but to push it forward in its course.

From 1792 to 1795, Dr. Waugh was closely devoted to his duties in connexion with the pastoral charge of Well-street chapel, and to the acquisition of that knowledge which eminently fitted him for the wider sphere in which he was called to move. We have used the word *duties*; but the term is one which he would hardly have sanctioned, for his duty was his privilege, his work was his delight. He had three services on the sabbath; one of which was occupied by an exposition. This, which is according to the practice of Scotland, was well suited to the character of his congregation, though it does not in general accord with the English taste; a circumstance, we believe, much to be deplored; for exposition communicates to the hearers a correct and connected knowledge of Scripture, and affords to the preacher an opportunity of dwelling upon many parts of Christian morality, on which he could not otherwise well enter. To conduct this department of public worship with efficiency, demands large stores of information, great discriminative power, and liveliness of imagination. In none of these qualities was Dr. Waugh deficient, while he possessed the latter in no common degree. And hence, when lecturing on the gospel history, or delineating the character of some Old-Testament worthy, he made the dead live again, and the scene of the transactions pass before the view of his audience.

For attention to what are more especially the pastoral offices of a minister, he was remarkable; conducting all with a cheerfulness and kindness which firmly rooted him in the affections of his people. One fea-

ture in his pastoral character deserving especial notice was the manner in which he cultivated the acquaintance of the young. Once every month he met the children of the congregation, from five to fourteen years of age, throwing around his intercourse with them so much tenderness and condescension as entirely to secure their love, and call forth their diligent efforts. During the winter months he met every Tuesday evening with the unmarried young men, for the purpose of conversing and advising with them, both on general and religious subjects. In this exercise he felt great delight; and when returning home would often say to his wife, "Well, my dear, I should be happy to-night, for I have had a delightful evening with my good lads, who, I am sure, may be called the flower of London." Were the example of Dr. Waugh in this respect generally followed by ministers, a great blessing would accrue to the church and to the world. Many young men of ardent temperament would be secured from the temptations to which their age peculiarly exposes them, and a membership would be obtained of enlightened piety and generous disposition. Our hopes for the conversion of the heathen would rest with the young; missionaries are exhorted to direct their efforts with a peculiar view to them, and it is bad policy in ministers not to extend a pastoral care over the same class at home. Dr. Waugh's labours were not in vain in the Lord.

In 1795 the Missionary Society commenced, in the manner which we have described in our sketch of its history, and Dr. Waugh was one of the first to hail its dawning. His catholicity of spirit had previously been manifested in reference to the Evangelical Magazine, which was at its commencement an organ

for sincere believers of every name; and he now gave himself with full purpose of heart to a society which promised, while it sent the stream of mercy abroad, to enlarge the fraternal sympathies of Christians at home. We have already mentioned that to Dr. Waugh belongs the honour of drawing up its fundamental principle, and he thenceforth gave a very considerable portion of his time and labours to promote its interests. He did not expend these grudgingly, but "he always spoke," observe his biographers, "of himself as a debtor to this society for the high sphere of usefulness it opened to his exertions, for the many valuable friendships of great and good men to which it admitted him, and for the distinguished respect in which he was held by the religious public, which, with his characteristic modesty, he was ever ready to acknowledge was far beyond his desert." Notwithstanding his various endowments, which were so well calculated to render him eminently useful, he had remained unknown, excepting in a comparatively small circle, confined mostly to his own connexion, and in this obscurity he might have continued till death; but this society brought him before the public, and placed him as one of the leaders in front of the armies of the God of Israel—connected him with that movement, whose advance was contemplated with a most prayerful interest by thousands of God's people throughout the country.

"Time would fail," writes one of his fellow-labourers, "to tell the deep interest which he took in all its concerns; in its earlier correspondence at home and abroad, to interest and engage wise and good men in its behalf; in defending it from the misrepresentations and calumnies of its opponents; in journeying often to replenish its funds, in England, Scotland, and Ireland; in sermons preached on public occasions; and in charges to missionaries at their solemn designation to their office."

In 1797 he preached the annual sermon on its behalf, from Phil. ii. 14—16, “Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.” The subject most probably was selected with reference to the fundamental principle which he had drawn up. The following extract will show how much he had the union there contemplated at heart, and to what principles he trusted for its security:—

“Christians are lights in the world, in the midst of a crooked and perverse nation. The original word, rendered ‘lights,’ it is supposed by Saurin, is borrowed from the celebrated tower built at the mouth of the Nile, on which a bright flame was kept constantly burning during the night, for the guidance of ships as they entered the harbour of Alexandria. Human life is likened to the navigation of a boisterous sea; the night is dark, the tempest of the sky presses heavily on them, the harbour is ill known, the entrance narrow and difficult. In great compassion to the sons of men, thus ready to perish, the merciful Father of the human race, the God of salvation, hath in the gospel church raised a pillar, and on its summit enkindled ‘the shining of a flaming light,’ the blaze of heavenly truth, to guide the endangered mariner, to preserve him from shipwreck, to bring him safely into the harbour of celestial blessedness. It should ever be remembered, that it is the ‘word of life,’ which the members of Christ, as elevated lights in the world, are to hold forth to men. It was neither the conclusions of the philosophy of Greece, nor the interpretations of rabbinical erudition, which Paul preached among the Gentiles, but ‘the unsearchable riches of Christ.’

“Neither is it the decrees of assemblies, convocations, or councils, that the ministers of religion, as elevated lights, hold forth to the darkened world. There may be much truth in these; but there may be much error too; while in the word of life there is no darkness at all. The faith of a Christian resteth solely on ‘the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.’ Let not good men, however, who from conscience are attached to the particular views of the Holy Scriptures which are given in such decrees of uninspired men, decline to associate with us ‘in holding forth the word of life’ to the heathen, as if our design were to confound all distinctions of religious opinion, or to deride and insult, with

names of ill-repute, the honest scruples of a tender and inquiring mind. Art thou, my brother, inclined to approve of that particular form of church-order which is known by the name of Episcopal, Independent, or Presbyterian? We invite thee to come and assist us with thy countenance, thy counsel, thy prayers, and a reasonable measure of thy substance, while we are employed in sending the word of life, the oracles of God, to the heathen, and assuredly all the Episcopacy, all the Independency, and all the Presbyterianism that he hath put in them. This word of life, this good, this perfect gift, which hath come down from the Father of lights, the mission of this forms the central, the uniting point of all our exertions. Its immense magnitude arouses our zeal, and, by God's grace, will sustain, purify, and exalt it.

* * * * *

“ ‘Murmurings and disputings’ are the foul risings of the discontented, restless, and factious mind, either against the government of God or the wise and upright conduct of men. These are ulcers which corrode the heart, and which make the breath offensive as an open sepulchre. The seeds of murmurings and disputings are sown in our very nature. ‘Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?’ Envy at a brother’s talents, at his acceptance in the churches, at his distinguished zeal and success in any good work, will nourish the murmuring and factious temper. ‘Now, where envy and strife is, there is confusion and every evil work.’ Vanity, or the lust of being noticed, will create inward jealousy of being overlooked, and not duly honoured; of our importance being sunk, and our assistance not courted; hence also murmurings and disputings. The lust of being uppermost disturbed even the family of the meek and lowly Redeemer, and introduced murmurings and disputings. ‘Then arose,’ saith the historian, ‘a reasoning [or disputing] among them, which of them should be the greatest.’ Undue attachment to matters less clearly revealed, or in their nature of smaller importance, leads the mind of the weak and the intemperate to murmurings and disputings. It may possibly be a device of Satan at this time to fan the flame of unscriptural zeal for the tithing of mint, cummin, and anise, that by dividing our hearts and weakening our exertions, the weightier matters of the law may not be sent to the heathen. ‘Do all things without murmurings and disputings;’ ask of God, from whom cometh down every good and perfect gift; cultivate in your own minds, and exemplify in your conduct, a frame of spirit which is placid, forbearing, and peaceful. These tempers will impart dignity and lustre to any character; they bring us nearer to the Son of God, who, with an unruffled mind, endured much contradiction against himself, and who hath taught his ministers that the servant of the Lord must not strive, but be gentle unto all men, patient, in meekness instructing those that oppose themselves.’ Now, the best security for our vaunted union among our-

selves, is our conformity in temper and disposition to the temper and disposition of the Son of God. The nearer our hearts approach to him, the more closely shall we cleave to one another, and the more effectually shall we exclude those turbulent principles which would create murmurings and disputings among us."

The principles thus beautifully laid down and insisted on were never manifested in more active operation than by Dr. Waugh himself. Whenever he advocated the cause of the Missionary Society, they gave him a power of conciliation which drew forth, in no ordinary degree, the sympathies and zeal of the friends of the Redeemer. He was thus rendered an honoured instrument in the hands of the Spirit of God, to establish it in the affection of the churches. To give only an outline of his labours in connexion with the society, would be impracticable in the limits of these memoirs. He might be said to have his being in it. Hardly a year passed in which he was not employed, in different parts of the country, on its behalf. We cannot refer to an important movement in its progress during his lifetime, in which he was not actively concerned. In 1802 he undertook a journey into France, in company with Messrs. Bogue, Hardcastle, and Wilks, to procure information respecting the state of religion in that country, preliminary to the adoption of means by the society for its promotion, and to take measures for the publication of the New Testament and of Dr. Bogue's Essay on its divine authority. Their reception by several individuals of piety and influence in Paris was flattering, and they returned rejoicing in the success of their mission. Their hopes, however, were speedily blighted, by the renewal of war between the two governments, and a stop, for the time, was put to the progress of the gospel. To Dr. Waugh belongs the honour of first

awakening an interest in the missionary cause in Ireland. In the summer of 1812, he was appointed to visit that country along with the Rev. Dr. Jack of Manchester. The undertaking was an arduous one; for many of the Presbyterian ministers of Ulster, in connexion with the Church of Scotland, were opposed to the cause of missions; and it was necessary that a resolution of the synod should be passed in favour of Dr. Waugh and his friend, before they could advocate their object in any of the churches. When he petitioned for permission to plead his cause before the synod, a warm discussion took place, and for a considerable time he was condemned to listen in silence to speeches, in which both the society and its friends were treated with much bitterness of opposition. This, however, did not ruffle the Christian serenity of his temper; and when it was permitted him to speak, so effectually did he urge the claims of Christ, and demonstrate the reasonableness of missionary exertions, that a cordial welcome was given to him from every pulpit of the synod, to preach and plead the cause of the heathen. Not an individual present but was melted to tears as the glow of Christian love was excited, and great sorrow was manifested by some who had previously shown determined hostility. From his brethren of the Associate synod he met with a hearty reception; and thus a wide and effectual door of utterance was opened. As he was about to leave Dublin, to take advantage of it, his sanguine hopes were suddenly disappointed. He was seized with an alarming illness, which compelled him to relinquish the undertaking. The following extract from a letter to his wife, will show how his mind was bent on the advancement of the Saviour's kingdom,

and how concerned he was about the rectitude of his intentions and the purity of his motives.

“The disappointment of my wishes, in regard to my journey to the north, has shaken my mind and disturbed my peace, in no common measure, during the whole of last week. I had set my heart upon it, and had written to the ministers where I was to preach during this week and next Sabbath, and was arranging the places for the three weeks to come. After the physicians had forbidden me to adventure, I was still in hope of being able to go. Indeed, on Saturday, after I had written to you, I felt the impulse so strong, that I sat down to write to the ministers. But Mr. Jack and my other friends convinced me that, under all the circumstances, the end would be more likely to be gained next summer, by a minister on horseback, and who should devote at least four months to this object. A letter I received at the same time from one of my most zealous friends at Tatlock, the Rev. Mr. Johnstone, stating the painful pressure on the poor, and the contributions which the opulent are obliged to make to prevent absolute perishing for want, strengthened what was said against my journey. My mind sunk under the load! Perhaps God was displeased with me, as seeking more the establishment of my own character as a labourer in the vineyard, than the honour of his name. I fear I was enjoying, in the fond anticipation of my success,—Is not this the Babylon that I have built?”

It was a great satisfaction to him, that, though prevented in the providence of God from reaping in the field himself, he had prepared it for the labours of others.

He was especially successful in his advocacy of the missionary cause in Scotland. He made two journeys into his native country for that purpose, and both were crowned with an abundant blessing from on high. The first was undertaken in 1815, when his physical energies were considerably impaired, but his inner man became renewed as he trod the land of his birth, and glanced a chastened eye over the scenes where it had been wont to kindle with rapture, and communed in Earlstoun churchyard with the spirits of his parents, and of those friends whom his

heart had embraced in youth, and felt the inspiration of the "everlasting hills." In the border-country he had a wizard's power, knowing how to find his way to the hearts of his hearers, and to press their peculiar feelings and sentiments into the service of the gospel. He could there

"Find tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing."

We cannot deny our readers the pleasure of the following description of one of his sermons by a peasant of Tweedside.

"Dr. Waugh preaches the gospel in all its simplicity and all its majesty. His very fine appearance, his animated eye, his familiar yet dignified style, are all highly impressive. Our text was the strayed sheep. This led the Doctor to make many fine pastoral remarks on hills and dales, bogs and marshes, brakes and shaws; and how the poor wandering sheep, although it should be hunted by the prowling wolf, and watched by the cunning fox,—and although it should stray into the wildest wastes of Lammermuir, or even ascend to the highest summit of the Cheviot Fells, yet it must still be brought back into the fold by the good shepherd; even so our great Shepherd reigns, and his unsuffering kingdom yet shall come. The Doctor then introduced some very striking remarks from the sermons and parables of our Saviour, particularly on the prodigal son, which touched as it were a spring in our souls, brought floods of tears into our eyes, and moistened every cheek. But what do you think the Doctor did next? Why, he pulled down all our old border keeps and castles; he dried up the river Tweed, and said it was no longer a barrier between the two sister nations; that there were no longer Scotch and English, but one British people, greater and happier than either. He then called up many of our ancient feudal heroes from their long sleep,—our Percys, Douglases, Howards, Homes, &c.—and made them tread the scene for our edification. He also passed some encomiums on the improvements of our country, particularly on our agriculture, and praised the half-creating hand of man. And all this, he said, was owing to the benign influence of the gospel; for without the gospel we should this day have been but a horde of ferocious savages. In the last place, he took a view of the heathen world. He told us the heathen were still by far the majority of the race of man,—without Bibles, without useful arts and sciences, and almost without laws, human or divine; but this their extreme wretchedness

we might in some measure relieve; and he called on us to do so according to our ability, by giving a little of our substance to support the cause of Christian missions, and by remembering them often in our prayers, so that the heathen may hear the name of the Lord, and all the kings of the earth behold his glory."

The force of such appeals was irresistible, and Dr. Waugh carried with him to London nearly £1500. His second journey into Scotland was performed in 1819, and was not prolonged for an equal length of time. His efforts, however, were attended with great success, and in the space of three months he collected about £740. This was the last time he visited his native country—it was his intention, indeed, to visit it a third time, in 1823, for the same noble object, but his purposes were broken off. It could not, however, but be matter of rejoicing to his spirit, that the Rev. Mr. Broadfoot, who went in his stead, was most successful in his labours, and the acknowledgment of that gentleman is equally honourable to himself and Dr. Waugh—that his success was eminently owing to the name and influence of the person whose place he occupied.

We have confined our notice to the longer and more important journeys which Dr. Waugh undertook in furtherance of the Missionary Society; the intervals between them were occupied by shorter excursions into various parts of the country, a minute specification of which we have already stated to be impracticable. Yet these were but a small portion of his labours on its behalf. He was introduced by it to a most extensive correspondence, not only with ministers and influential laymen at home, but with missionaries in various quarters of the globe: he occupied a prominent place at the board of general

direction, and, by the unanimous appointment of his brethren, sat for twenty-eight years as chairman of the examining committee. At special meetings, likewise, his counsel and exertions were frequently called for, and at none more frequently than those convened for the purpose of commending missionaries about to proceed to their spheres of destination to the protection and grace of God, and of addressing to them some parting words of advice and encouragement from the Directors.

For the discharge of both parts of this tender and delicate service, Dr. Waugh was eminently qualified. The character of God, as the missionary would delight to think of it, was the subject of his habitual contemplation, and hence, when he approached the throne on his behalf, it was the throne of our Father in heaven, the God and Father of our Lord and Saviour Jesus Christ, whose eye of love, and arm of power, and purpose of mercy, are over, and around, and with every one of his servants; and who hath promised to his Son, that the heathen shall be given to him for his heritage, and the uttermost parts of the earth for his possession. In communicating to them the feelings and sentiments of the Directors, it seemed as if the fountains of his heart were broken up. "Did not our hearts burn within us?" is the language by which one who had been present on these occasions would aptly describe the emotions which his words were sure to produce. In his young friends, eager to embark on their career of benevolent enterprise, he felt with the heart of a brother, with the solicitude of a parent, with the joy of Christ. We can only give the opening and concluding sentences of one of these addresses :—

“Beloved Brethren—We address you once more in the name of your Father in heaven, and of ours. Our bowels yearn towards you. Our desires, our fears, our hopes, our anxieties will accompany you. Your prosperity and success will employ a large measure of our prayers to God for many years to come. Ye are our children; and in parting with you, our hearts embrace you with tenderest affection. We kneel, and present you to our Heavenly Father, and implore his enriching blessing upon you,” &c.

“Now, God Almighty bless you. The eternal God be your refuge, and underneath you the everlasting arms! Finally, brethren, farewell! May you fare well on the rich provision of the new covenant! May you fare well, when our care cannot reach you! May you fare well, in the enjoyment of much fellowship with God, in beholding the travail of the soul of your Redeemer among the heathen, and in all the comforts of the Holy Ghost! Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.”

Of his conduct and bearing as Chairman of the Examining Committee, it is difficult to give a realizing description in our necessarily brief space. It was his aim to give to its meetings, as much as possible, the character of the “communion of saints,” and to carry into its deliberations those high motives which pertained to the missionary cause, under whose influence they were professedly assembled: hence he would allow “no envies or evil speakings;” no differences, which might lead a stranger to think they were not brethren, —striving by his own example to diffuse an atmosphere of charity, in which feelings of such a nature would not arise, and, if that were impossible, appealing to those lofty principles, before which manifestations of such a spirit dare not be shown.

In his treatment of missionary candidates, he displayed the happiest adaptation of character. While he manifested nothing of that overbearing and censorious manner, which is apt to induce in the applicant the feeling of dread, and thus prevent him from doing justice to himself, he discharged with all faithfulness

the responsibility under which he was laid by his position to the churches of Christ. He took for granted the existence of the best motives in every such individual, and his object was to ascertain that to these were added the necessary qualifications. His conduct was alike wise and kind; and when it was necessary for him to convey to a candidate the unwelcome notice that the committee felt it incumbent on them to decline his proffer of service, the duty was performed in the way least calculated to inflict pain. Surely, it can never be right in a Christian man, by harsh words, or even by harsh tones, to wound a spirit, which may not be under the influence of enlightened views, yet glows with fervent love to Christ. On one occasion, it was stated by a young man, when undergoing the usual examination, that he wished to make one condition. His aged mother was entirely dependent on himself and an elder brother; and, in case of his death, he should feel it his duty to return home, in order to her support. "If you love your mother more than the Lord Jesus Christ, you will not do for us," exclaimed a harsh voice. The candidate was abashed; and being requested to retire for a few moments, till the committee should decide on the point, it was determined not to accept his proposal. This decision Dr. Waugh announced to him with the utmost kindness of manner, and subjoined, "We think none the worse of you, my good lad, for your dutiful regard to your aged parent. You are but acting in conformity with the example of him whose gospel you wished to proclaim among the heathen, who as he hung upon the cross in dying agonies, beholding his mother and the beloved disciple standing by, said to the one, 'Woman, behold thy son!' and to John, 'Behold thy

mother!" My good lad, we think none the worse of you "

It was not merely language adapted for the propriety of the occasion, when in his parting addresses to missionaries he assured them that his prayers would follow them "far hence to the Gentiles;" his interest in them did not evaporate with the excitement of the moment, but was ever manifested in his endeavours to secure their comforts, his advocacy of liberal measures in the society's dealings with them at first, and his watchful, yet most charitable, contemplation of their future career. Highly did he estimate the claims of the missionary office; and he was ever anxious to secure for it all the honours and all the accommodation to which it was entitled. Under the influence of this spirit, he gave his most determined support to the fund established for the widows of missionaries. It was a source of grief to him through his whole life that the income of this fund was so utterly inadequate; for he regarded it not so much in the light of a well-timed charity, as of a positive act of justice; it being due from the society to make provision for the widows and orphans of those men, who, as its agents, had sacrificed their all to carry abroad the gospel to the heathen.

From the preceding sketch of Dr. Waugh's labours in connexion with the Missionary Society, it will appear that he is entitled to the appellation of a Father, in the best and loftiest sense of the term; not only as a co-operator with those zealous men who united in its establishment, but as having cherished, to the day of his death, the most lively interest in its welfare, and laboured, as far as strength was given to him, on its behalf.

It is sometimes objected by the opponents of missions, that they have a tendency to withdraw the thoughts from the necessities of home, and expend in foreign fields that charity which would be more beneficially employed in carrying the light of life into the dark places of our own country. Without discussing the reasonableness of such charges, or their consistency with the spirit of the gospel, we may assert that they are invariably contradicted by experience. Those whose sympathies go forth most warmly to the heathen will be found most active in their efforts and most liberal in their contributions to promote the temporal and eternal good of their countrymen. Of this Dr. Waugh was an illustrious example. The well of water, which rising within his soul, gushed its streams of benevolence to the very ends of the earth, flowed around him in many a cheering rill. To say nothing of his private charities, which were numerous, and maintained on the only Christian principle, that of self-sacrifice, no inconsiderable portion of his time and labour was devoted to the various institutions which followed in the train of the Missionary Society, which was indeed their "mother," to use the language of the Rev. Matthew Wilks, and whose "breasts they sucked." It is the testimony of the Rev. Mr. Hughes, one of the Secretaries of the British and Foreign Bible Society, "that he fondly cherished that institution, and never more fondly than when he saw it assailed with reckless violence." This testimony of Mr. Hughes may be added to the other and abundant evidence by which the character of Dr. Waugh is vindicated from the charge of pusillanimity, which has sometimes been advanced, through a misapprehension of his forbearing spirit. The maxim

whereby he regulated his conduct was the advice of Paul to the Romans, "If it be possible, as much as lieth in us, live peaceably with all men." But on any great question which involved important interests, or was connected with a principle, he was firm as a rock. This was a feature of character, we apprehend, which he partook with the disciple whom Jesus loved, to whose gentle and kindly heart he committed his mother; but whom he likewise dignified with the title Boanerges, or son of thunder.

The Irish Evangelical, the Hibernian, the Religious Tract, and the Anti-slavery Societies all enjoyed his advocacy and support. Of the Scottish Hospital, "a charity applicable to the poor mechanic, the artisan, and labourer, natives of Scotland, with their wives, widows, and children, resident in the metropolis and its immediate neighbourhood," it may be easily supposed he was a zealous friend, as well as of the Society for propagating Christianity in the Highlands and Islands of Scotland. Of both these institutions he became a member soon after his settlement in London, and ever retained for them a fond attachment. "We feel it impossible," say his biographers, "to convey to the reader an adequate idea of the welcome which he was wont to receive at their annual festivals. One simultaneous burst of feeling, replete alike with enthusiastic esteem and with affectionate attachment, greeted the appearance of his well-known and venerable form. He was considered as *national* property; while each individual felt and claimed him as his own. Never were the triumphs of his eloquence more complete than when engaged in awakening into active and charitable exertion the pious principles and national sympathies of his countrymen."

In the Dissenters' grammar-school at Mill Hill he likewise took a deep interest, and was assiduous in his attendance at the periodical examinations. We mention his connexion with this institution for the sake of the following anecdote, which illustrates his knowledge of the human heart, and the way in which he could adapt himself to touch its sympathies.

"At one of the half-yearly examinations, the head master informed the examiners that he had been exceedingly tried by the misconduct and perverseness of a boy, who had done something very wrong, and who, though he acknowledged the *fact*, could not be brought to acknowledge the magnitude of the offence. The examiners were requested to expostulate with the boy, and try if he could be brought to feel and deplore it. Dr. Waugh was solicited to undertake the task, and the boy was in consequence brought before him. 'How long have you been at the school, my boy?' asked the Doctor. 'Four months, sir.' 'When did you hear from your father last?' 'My father's dead, sir.' 'Ay! alas the day! I am very sorry to hear that. 'Tis a great loss, a great loss, that of a father; but God can make it up to you, by giving you a tender affectionate mother.' On this, the boy, who had previously seemed as hard as a flint, began to soften. The Doctor proceeded:—'Well, laddie, where's your mother?' 'On her voyage home from India, sir?' 'Ay! good news for you, my boy: do you love your mother?' 'Yes, sir.' 'And do you expect to see her soon?' 'Yes, sir.' 'Do you think she loves *you*?' Yes, sir, I'm sure of it.' 'Then think, my dear laddie, think of her feelings, when she comes here, and finds that, instead of your being in favour with every one, you are in such deep disgrace as to run the risk of expulsion, and yet are too hardened to acknowledge that you have done wrong. Winna ye break your poor mother's heart, think ye? Just think o'that, my lad!' The poor culprit burst into a flood of tears, acknowledged his fault, and promised amendment."

Such was the public ministry of Dr. Waugh; extensive in the range which it embraced, laborious in the efforts which it demanded. But in order to its discharge, he did not sacrifice the claims which his friends and his family had upon him. To understand aright his character, we must study him in the social and domestic circles. The value of his public life will not be appreciated, if we do not understand the

number of duties and attractions which otherwise called for his attention, and might have been expected exclusively to engage his time. Not that, for its own sake, his private life is not deserving of study and record, exhibiting as it did the best affections of the human heart called into liveliest exercise, and regulated at the same time by the influence of the gospel.

“ They

Through life who loved him till his latest day
 Of many a noble, gentle trait can tell,
 That as a man, friend, father, marked him well;
 The frank simplicity; the cordial flow
 Of kind affections; the enthusiast glow
 That love of nature or his native land
 Would kindle in those eyes so bright and bland;
 The unstudied eloquence, that from his tongue
 Fell like the fresh dews by the breezes flung
 From fragrant woodlands; the benignant look,
 That like a rainbow beamed through his rebuke—
 Rebuke, more dreaded than a despot's frown;
 For sorrow more than anger called it down;
 The winning way, the kindliness of speech,
 With which he wont the little ones to teach,
 As round his chair like clustering doves they clung;
 For, like his Master, much he loved the young.”

PRINGLE.

In 1786, four years after his settlement in London, he was married to a countrywoman of his own, Miss Mary Neill, of Edincrow, in the county of Berwick. Of the many purchased and promised blessings which he enjoyed in this connexion, we need not write. Evidence will be found of them in his letters; and seeing that his widow still lives, not to mourn his loss, but to look forward to the rest into which he has entered, it is better that the testimony should be from himself. To his children, several of whom are still living, he devoted himself with intense love; manifesting in his intercourse with them, however, that

the affectionate tenderness of his heart was under the control of an enlightened understanding. But as we have contemplated him first in the sphere of public life, it may be proper now to notice him in the associations of friendship, and thence to pass to the circle of home, where especially a man is seen as he is.

The constitution of his mind naturally fitted him for friendship. The sprightliness of his disposition, even when at school, drew his companions around him; and those of them who possessed a congeniality with himself, his heart embraced. In after life, to use his own beautiful language, he recollected those friendships with reverence. Writing of his friend John Anderson, who has already been referred to in these memoirs, many years after he had been consigned to the grave, he observes,

“We looked forward to the days of coming prosperity, and fondly hoped it might please God that, hand in hand, we should pass through life to that world we were taught to love and aspire after. But Heaven thought otherwise, and by a consumption carried my friend to the grave in the bloom of life. I cannot, even at this distance of time, read his letters, but the recollection of the past overcomes my soul with weakness. . . . Farewell, my earliest friend! I will hold up your image to my heart, and trace on my own the sincerity, friendship, love, and goodness of yours.”

To the day of his death he never lost

“The freshness of the heart that falls like dew,”

but towards the memory of his early friends he retained the warm attachment that had marked their early intercourse.

In the young connected with his congregation we have already mentioned that he took a deep interest, and employed no small portion of his time to instil into them those principles which would render their lives happy and honourable. When any of them

were removed to a distance, and withdrawn from beneath his care, his sympathies went with them, and his counsels followed them. As a specimen of these, we select the following letter to a young man who had gone out to India in a medical capacity.

“MY DEAR WILLIAM,

“June 12, 1819.

“Your account of your views and feelings in your last letter gave me much satisfaction, as it evinced a mind which change of scene and society had not corrupted. I have always considered it as an indication of something good, when a young man, separated from his family, loves to look back on the days of youth, and innocence, and nature. Dr. Leyden’s ‘Scenes of Infancy,’ on this account, have created a deep interest in the hearts of the good; as ‘The Seasons,’ by Thomson, had done before.

“In your intercourse with the natives of Hindostan, you will see the baneful effects, on a simple and tractable people, of superstitious sentiment combined with despotic power. You will perceive also, and deeply feel, the necessity of the assistance which Christianity affords in delivering the mind from both. You saw in England, and still more in Scotland, the height of moral and manly worth to which the instruction and discipline of the gospel raises the character of man. In truth, it requires only that we surrender fully and perseveringly our souls to the authority of God, in order to feel the transforming influence of Christianity on all the active principles of our souls, and to introduce the heart into a scene of enjoyments pure as their heavenly source, and enduring as our deathless natures. Connect them, my dear William, with the object and services of our holy religion, every sentiment, feeling, and principle that is dignified, good, and useful, the perfection of our nature, and the security of our happiness. In the possession of the principles of regeneration, you find the surest foundation of usefulness and honour, of credit to your name, and of the most sacred joy to your excellent parents, and all who share in your blood. These principles, however, must be suckled and fostered by reading, by habits of profitable thinking, and by the exercises of secret devotion. The daily reading of the Holy Scriptures, and the honest application of the laws, the facts, and the promises which they contain, to the regulation of our conduct, and the increase of our consolation, are indispensably necessary. The mind needs to be as constantly recruited as the body. It is by drinking in the sincere, or unadulterated, milk of the word, that the soul grows in piety and goodness, as truly as it is that the infant grows by partaking of the provision with which the God of nature has sup-

plied the mother's breast. There are diseases, alas, that affect the mind as well as the body. I am convinced that you will be as much upon your guard against an infectious atmosphere as any young man, but you cannot exceed in your caution. There is in our fallen nature a melancholy predisposition to catch moral infection, against which it will require more care than our own to defend us. By prayer and trust, we engage the guardianship of Heaven on our side. These thoughts I know you will receive as they are intended: you will not ascribe them to profession, but to a heart that really feels for your best interests.

"Now farewell, my dear William. The God of your excellent father and mother be your God: his everlasting arms be around and underneath you. Live near to God in your thoughts, your confidence, your desires, and your hopes, and you will be happy. I remain, with much unfeigned affection, your faithful friend."

His friendship was most conspicuous and active when most needed. To pour the balm of consolation into the bereaved and afflicted spirit—to bind up the broken heart, and to sustain beneath the stroke of calamity—these were Christian offices in which he was much interested, and for the successful performance of which he was eminently qualified, having imbibed much of the spirit of Him who of his own spontaneous love took upon him our nature, that he might manifest God's purposes of mercy to our world. He visited the house of mourning, and his presence was the herald of comfort. He did not make light of the occasion of sorrow, neither did he insist much and directly on the duty of resignation to the will of God, but he spoke comfort to the heart, as if he had received a commission from the compassionate Redeemer, and led the grieving spirit to repose on the bosom of his sympathizing love.

The following beautiful illustration of his affectionate condolence, from the pen of the Editor's beloved wife, has already been laid before the public:—

“Affliction had entered our dwelling: Dr. Waugh heard of us, and came to administer consolation. Looking on my dear dying babe for some moments with much interest, he said, (for I shall never forget the affecting scene,) ‘We will approach the throne;’ and, amongst many, many striking thoughts, in his most impressive prayer, the following sunk deeply into a mother’s heart: ‘Our Father and our God, if it be thy will, spare this beloved child, and restore him to his now sorrowing mother; but if thou hast not so willed, may the unspeakable happiness be hers, of knowing and believing that he is removed from her afflicted bosom into the sympathizing bosom of his Father and his God.’ After concluding a prayer, which might have dropped from the lips of him who leaned on the bosom of Christ, he turned to me with one of those looks of kindness which, I had almost said, he only could give, and said, ‘Take comfort, my dear lassie: for, if this dear boy be spared, I feel assured it will be for a blessing; and if he be removed, yours will be the unspeakable happiness of knowing that you were honoured to nurse an heir of glory. Yes, my beloved friend, he has a father on earth, and a Father in heaven; but you will be his only recognized mother in heaven to all eternity.”

The writer of this article would not forget to observe, that the *friendships* of Dr. Waugh were strikingly distinguished from his general intercourses, though, from his singular urbanity and benevolence, *they* were preferable to the friendships of most men. The writer of this article had the privilege and honour of sharing the unbroken confidence of the deceased for the space of fourteen years; and never, while memory holds her seat, can he lose the recollection of that happy period of his public life. In many seasons of peculiar interest and difficulty, he had occasion to consult him; and never, in a single instance, had he reason to regret the adoption of his wise and fatherly counsels. No man ever knew better than Dr. Waugh how to direct the course of a young and inexperienced minister. He could be faithful without evincing a particle of severity; and he could be tender and kind, without failing to impress the lessons of wisdom and truth upon the conscience

and the heart. Those who only partially knew his character were apt to imagine, that he was indiscriminately benevolent in his estimates of human nature; and it may be cheerfully conceded that he accustomed himself to dwell more upon the excellencies than the defects of his fellow-creatures. But no one who really knew him, and who had frequent opportunities for private and confidential intercourse, could long remain in doubt as to his accurate knowledge of human character. He was, indeed, a most acute judge of the mental habits and tendencies of those with whom he was thrown into contact; and if he was abstemious in pronouncing unfavourable judgments, where they had been formed, it was only when he was convinced that the interests of truth and charity would be better served by such a line of conduct. But never did his marked candour and charity tempt him to merge or confound the stern claims of integrity. He was a man of unbending rectitude, and could be no party to the justification of actions contrary to the law of God. Yet he knew how to show compassion to "the ignorant, and them that were out of the way;" and was ever more anxious to reclaim than to condemn those who had wandered from the right path.

Could all the correspondences of Dr. Waugh's friendships be recovered, they would present a rare example of sanctified human sympathy, pouring itself forth in a thousand directions, and adapting itself, with amazing skill and delicacy, to the endless diversity of the objects upon which it sought to expend its energies. His letters were in general very laconic, but he possessed the singular gift of saying more in a few characteristic lines, than most men can convey

in a lengthened epistle. To him belonged the excellent quality of anticipating the wishes of his friends, and of approaching them with letters of condolence or congratulation, as the case might be, before any thing like the impression of neglect could spring up in their bosoms. In times of affliction he was ever ready to pour the balm of consolation into the wounded spirit; and he well knew, in such cases, what to say and what to withhold. His sympathies were genuine, and, therefore, they were always natural and soothing. The writer of this can remember occasions, in his own domestic history, in which a communication from the pen of Dr. Waugh has had the singular effect of converting a house of mourning and wo, into an abode of tranquillity and praise. The impression produced by the following sentence, in one of his epistles, at a period when the grave was closing over the mortal remains of a beloved child, can never be forgotten :

“I cast you, my dear friends, upon the exhaustless treasures of covenanted love! You are in the furnace, but this is no reason for imagining that God has forgotten to be gracious. Whom the Lord loves he chastens, and scourges every son whom he receives. Fix, then, the eye of faith upon the throne of love in the heavens, and, though clouds and darkness may overshadow it, you shall see the rainbow of promise round about the throne, portending blessings to you and yours.”

But it was in his own happy home that Dr. Waugh gave forth the full lustre of his character. Much as he lived and laboured for the public—and no man ever more willingly devoted his time and talents to the great objects of Christian benevolence—he never failed to cultivate the warm affections of the domestic circle. Unlike many who are interesting upon the stage of public observation, but all dulness and

insipidity at home, he carried the spirit of his public engagements with him to his own fireside, and sought to enlist the feelings of his beloved wife and children on the side of those noble undertakings which engaged the best affections of his heart, and the ceaseless activities of a long and useful life. On the Sabbath evenings, in particular, he took delight in rendering his society an object of interest and delight to his family. On such occasions, he evinced a strong “propensity to escape in imagination to Scotland, and to solace himself, after his ministerial labours on the Sabbath, by conversing of the friends and scenes of his youth.”

“On such themes,” observes one of his sons, “my venerable father loved to dwell. They often furnished topics for his conversation on Sabbath evenings, and especially on the evenings of sacramental Sabbaths. On these latter occasions he was usually much exhausted, and it was not till after supper that he did more than make general and brief references to the services of the day. When he had supped, his strength returned, and he would converse cheerfully (for he was no gloomy or morose Christian) on the great subject in which we had all been engaged; and then he would add, ‘To-day they have been celebrating the Lord’s supper at Kelso,’ or at Hawick, or some other place, which he would name; for he generally knew the days on which the sacrament was administered in the different congregations in the southern parts of Scotland. In a softened mood, he would continue, ‘I shall never again break the bread of life to my countrymen in my own land, nor myself commemorate there the Saviour’s dying love. O the solemnity of those tent preachings!’ ‘But, father,’ some of us would say, ‘you would still make an effort to go to Stitches Brae?’ ‘To Stitches Brae!’ his eyes kindling, and his soul lighting up, with hallowed enthusiasm,—‘to Stitches Brae!—ay would I! I should rejoice again to preach from that tent at its base, and to see the hundreds of God’s redeemed people sitting on the face of the hill, above and around me, drinking in with joy the glad tidings of salvation. O that I could again sit among them, and hear good old Mr. Coventry give us as much sound divinity in one sermon as is now found in ten volumes! It was a scene on which God’s eye might love to look. Such sermons—and such prayers—none such to be heard now-a-days. What are your cathedrals, and your choirs,

and your organs? God laid the foundations of *our* temple on the pillars of the earth; our floor was nature's verdant carpet; our canopy was the vaulted sky—the heaven in which the Creator dwells; in the distance the Cheviot hills; around us nature in all the luxuriance of loveliness,—there fields ripening into harvest—here lowing herds in all the fulness of supply for man: on the banks of that little rivulet at our feet, lambs, the emblems of innocence, sporting in the shade, and offering to heaven the only acknowledgment they could, in the expression of their happiness and joy; the birds around warbling praises to Him who daily provides for all their wants; the flowers and green fields offering their perfume; and, lovelier still, and infinitely dearer to Him, multitudes of redeemed souls and hearts, purified by faith, singing his praises in 'grave sweet melody,'—perhaps in the tune of 'Martyrs.' 'Martyrs,' so sung on Stitchell Brae, might almost arrest an angel on an errand of mercy, and would afford him more pleasure than a' the chanting, and a' the music, and a' the organs, in a' the cathedrals o' Europe.'"

Dr. Waugh's family correspondences, as well as conversations, were of the most interesting and endearing character. In his letters to Mrs. Waugh, which were numerous, there is uniformly breathed forth all the tenderness and manliness of conjugal love; and in those to his children there may be perceived a strain of lofty and delicate friendship, which could not fail to secure their confidence, their veneration, and their love. Never, perhaps, in this frail world, was any family more united than was that of Dr. Waugh; and never did children more fully imbibe the virtues of their parent. Yet his rule was gentle and kind, and consisted far more in dignity of conduct and lofty example than in any severe code of domestic rules and restrictions. He was, in short, the patriarch of his family, breathing good-will on all around him, and rendering piety lovely and attractive, by embodying in his own conduct all that was wise, and holy, and benevolent. To him, too, was reserved the unspeakable happiness of seeing all his children "walking in

the truth," or bearing their dying testimony to the faithfulness and grace of a covenant-keeping God. Those of them who yet survive, and children's children, will doubtless feel themselves stimulated to follow after that which is "lovely and of good report," while they think of one, so justly dear, now ranked with the spirits of the just, but who was honoured while on earth to give an impulse to the piety of his age, and whose memory is yet as fresh and fragrant in the recollections of thousands of the good, as when his mortal remains were consigned to the silent mansions of the dead.

Among the many honours which have been conferred on them, in descending from such a parent, it is not one of the least that they have been called to minister to the comfort of one who was the solace of his lengthened and brilliant career. May the evening of her days be cheered by the rich consolations of the gospel of peace! and may her sun go down in unclouded brightness and glory, the prelude of everlasting joy and peace!

The closing scene of Dr. Waugh's life sweetly harmonized with all the preceding portions of his eventful story. An exquisite cheerfulness and serenity of mind marked his declining years. Often called to suffer acute pain and depressing languor, he ever realized the truth of that promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." "Cheerful piety in the decline of life," observe his biographers, "is like a tree which the storm has shattered, but which still retains much of the verdure of the summer, and is still the resort of the birds which sing among the branches." To a

friend, when suffering under one of those attacks of indisposition which gradually undermined his constitution, he thus wrote :—

“ I am in the hands of God ; in whose wisdom, tender mercy, and love it is my desire to repose entire confidence. While it is day, Oh, work ! In the time of sickness there is little to be done. Distracted thoughts, deadness of heart, anxiety, and fretfulness, are temptations which assail us in our day of adversity ; but God will be my defence.”

Again, he writes to the same friend :—

“ It will afford materials of gratitude to your mind to be informed that my heavenly Father does not desert me in the time of my trouble. I have a calm and settled confidence in the wisdom and goodness of a covenanted Providence ; and my hopes, as to the future, rest entirely on the blood of the Lamb of God. In the guardian care of Divine Providence I desire to leave what is most dear to me, my wife and children, and the congregation of God’s redeemed people, which he hath put under my care.”

In 1823, Dr. Waugh received an injury by the fall of a platform, from the effect of which he never perfectly recovered, though he resumed his wonted duties after the lapse of a few months. The letters addressed to his church and congregation on this occasion bespoke in an eminent degree the heart of the Christian pastor, while they indicated, in no ambiguous form, his conviction that his public labours were rapidly hastening to their close.

Soon after this, a series of events occurred, all tending to accelerate the crisis to which he was looking forward, and for which, by divine grace, he was so eminently prepared. The first of these was the death of his son, the Rev. Alexander Waugh, a young minister of singular promise, both as to talent and Christian devotedness. This event “ struck him to the heart.” His feelings may be conceived of, from the following letter to a friend.

“ It has pleased God to remove from us the delight of our eyes, and the object of our fondest anticipations. After fourteen months of severe suffering, he fell asleep in the bosom of his Divine Redeemer, relying on his atoning sacrifice, and full of the hope of that gospel which it was the delight of his heart to preach. We saw flung around his character an endearing atmosphere of unfeigned piety, gentleness, and love. He will long live in the unbought esteem of those who can justly appreciate cultivated talent, strict godliness, and polished manners. Present my affectionate regards to —, to whose kind offices my dear son often told me he was greatly indebted for just views of vital religion. Christians, in the evening of their life, have precious opportunities for honouring God by their counsels to the young; the words of dying saints having proved living oracles to survivors. Bear us on your heart before the throne.”

The decease of Dr. Bogue, and Dr. Hall of Edinburgh, two old and tried friends, he greatly felt. To the widow of the latter, he commenced an epistle of condolence in the following sentence :—“ I feel it a voice from heaven, announcing my own approaching exit;” and concluded thus,—

“ Oh! little did I think last Monday, when I was sending off letters to him, on the arrangements of the trustees of the Evangelical Magazine, and had scarce a moment, in the hurry, to put down my name, that at that moment my beloved friend was standing on the verge of the eternal world.—How near to it am I!”

To a ministerial friend he expressed himself, about this time, in the following manner :—

“ I feel the effects of my tumble at Hackney Fields to this day. When a man gets to seventy-two, it is all up-hill work to recover his lost ground. Dr. Bogue is gone; Mr. Townsend is gone; and Messrs. Hill, Wilks, Burder, Platt, and myself may very soon expect an order to strike our tents and march—not to the enemy’s country, but to that land to which all our fellow-soldiers, who fell with their faces to the foe, have gone before us.”

He referred occasionally, in the family circle, with tenderness and delicacy to his approaching dissolution, and to his beloved wife wrote the following singularly beautiful letter, to reconcile her mind to that solemn event, which was daily in his thoughts.

“MY DEAREST MARY,

Harrowgate, Aug. 16, 1825.

“In my state of confinement, while our dear relations are out gathering health and vigour, I feel a relief to my mind, and most pure delight, in writing to you. This ought to be a day of grave reflection to my own mind. For seventy-one harvests has God preserved my existence in this world. What goodness hath his fatherly providence heaped on my head, and poured into my cup! How few of those who began the career of life with me have reached my age! How imperfectly have I answered the end of my creation! What have I done, in comparison with what I might have done for God, for his church, for my dear family, for my own soul! What a blank does a large portion of my life now appear, barren of improvement, or blotted with guilt, rising up against me in sad remembrance! How precious should the mediation and atoning sacrifice of my Divine Redeemer now be to my soul, supplying the only foundation of rational hope, and the only balm to a wounded spirit! I cannot reasonably look forward to much addition to my life, but I feel its value increasing as its termination every day draws nearer. May God, by his good Spirit, enable me to preach more earnestly, to live more usefully, to endure the privations and pains of the dark evening of life more submissively than I have hitherto done! My heart hovers around you, and every thing within that sacred enclosure at home is important to my comfort.

“We feel every day more sensibly the absence of yourself and our dear, suffering Jeane. You are our constant theme at our meals. The good things so liberally provided for us to-day, would have been a thousand times more relished, had you and Jeane been at the table. We never—we cannot for an hour—forget you.”

It is an interesting fact, that the subject of this memoir was not laid aside from his public duties for a single Sabbath by the seizure which carried him to his grave. This was the more remarkable, as he had often expressed a wish that, if it were the will of God, he might not be permitted, by lingering sickness or debility, to become a burden to those around him.

In the last week of November, 1827, Dr. Waugh caught a severe cold, accompanied with cough and sore throat. On the morning of the following sabbath it was deemed prudent to remain at home; but in the evening he appeared in his pulpit, and preached to the

young of his congregation, from Eph. iv. 18. "Having the understanding darkened," &c. The sermon evinced his usual energy and sprightliness, and contained many striking persuasives to the cultivation of early piety, which could not fail to make a deep impression upon the minds of his youthful auditory.

During the following week his health and spirits were unusually buoyant, though he continued to suffer some slight inconvenience from his cold. On the Saturday morning he said to his wife—

"MARY, I have been very happy, for I have had such a delightful dream. I thought I was lying at the foot of a hill; the grass was so green, and the gowans were so beautiful, the birds were singing so sweetly, and a rivulet ran by my feet; you were sitting by my side. It was heaven, or Gordon, I know not which."

Such an incident is only referred to, in proof of the cheerfulness and elasticity of mind by which Dr. Waugh was distinguished to the very close of life. His fancy conducted him, even in sleep, to the scenes of his youth, and pictured before him objects of beauty and innocent delight. Never was the idea of "a green old age" more perfectly realized than in the life of Dr. Waugh.

On Sabbath the 9th of December he preached, morning and evening, at Albion chapel, on occasion of the celebration of the Lord's supper. His texts were, Rom. v. 8, "Christ died for us!" and Heb. xii. 1, "Let us lay aside the sin which doth so easily beset us." He was, in every respect, himself,—instructive, faithful, pathetic; and, on returning home at night, said to his wife, "I am much better, my dear; preaching is the best cure for a cold." On being asked by a member of the family, after supper, to seat himself in his easy chair by the fire, according

to his usual custom, he declined, saying, "I wish to sit and look at my dear family, as I feel more than commonly happy." He then indulged in a most delightful strain of conversation, to a late hour; and referred with singular emotion to the happy scenes of his youth. Never had he spent an evening with his family, in which he imparted to all who heard him more exquisite delight.

On the Monday morning he rose very early, but was prevailed upon, with some difficulty, to return to bed for an hour longer. During the day he appeared to be quite well, and evinced his wonted cheerfulness of mind. He walked, in the afternoon, to a friend's house, to tea, and returned home about seven in the evening, without indicating any symptoms of indisposition. To his family he read portions of Dr. Morison's Exposition of the Psalms, and passed various encomiums on it creditable to the author, as one of his attached friends. About half-past eight a person called to request him to visit a dying woman, who was unhappy in her mind. Mrs. Waugh objected to his going out at so late an hour, in his somewhat delicate state of health. He was quite resolved, however, to go; when suddenly he exclaimed, "I cannot go to see her, I am very ill!" He was seized with sickness at the stomach, but could not vomit; and, ever anxious about the souls of his fellow-creatures, said, "O dear, dear, what a sad pity it is that people will leave these things to the last." It was the last enemy that had begun to struggle with him. He was assisted to bed, and felt somewhat relieved, though he was still very uncomfortable. His daughter Jeane was standing near, and he put out his hand to her, and said, "Let me talk to you, my lamb, for

I am very ill, and I shall never get up any more." She spoke soothingly to him, entreating him to endeavour to compose himself to sleep, adding, "You will soon be better, and work very hard yet for your Master's sake." "No, no, my child," he replied, "my work is done. Let me talk to you while I can; I have very little time." Sweet were his dying counsels to his beloved child. He then said, "Send for my sons; they are good lads, and I cannot die in peace without seeing them." On being assured they were sent for, he said, "God bless you, my child! God bless you!" He was then heard praying with wrestling earnestness for his beloved wife and family, concluding with these words: "Amen, amen; so grant it, Lord Jesus!" He then poured out a series of sublime prayers for his congregation, for the London Missionary Society, for all the good men with whom he had been associated in his "work of faith and labour of love;" and, last of all, for himself: "O God, enable me to bear with patience and resignation whatever it is thy will to impose, and do not suffer me to bring discredit on my profession by unsuitable feelings or language. If it be thy pleasure, grant me this night refreshing sleep." Two of his sons arrived a little before eleven; but a few minutes before their arrival he was seized with symptoms of paralysis. By copious bleeding from the temporal artery he was partially relieved, and on recovering from stupor recognized his beloved wife standing by his bedside; he instantly held forth his hand to her, and whispered, "Wipe my face, my life; I am better now, my dears." Being much distressed with thirst, he looked on one occasion to his daughter, and said, "Pity me, pity me! for I perish

for thirst : O for a draught of the water of the well of Bethlehem !”

His cough, at times, was so violent, that he expressed an apprehension, more than once, lest he should burst a blood-vessel. “ I feel,” said he, “ as if there was stone in my lungs.” “ O my friends, my friends,” he exclaimed, “ pray for me ! for the hand of the Lord has stricken me. Pray that I may be submissive, and enabled to exhibit the suffering graces, and not bring disgrace on my holy profession !”

During the Tuesday more blood was taken from him ; and on being asked how he felt, he replied, “ I am very ill, but just where it has pleased God to place me ; pray for me, that I may not be impatient.” On the arrival of one of his daughters from the country, being anxious to share his parting benediction, she whispered to him, “ Do you know me, father ?” He answered, “ To be sure ; you are my youngest child, my good daughter.”

Referring with much interest to a late number of the Evangelical Magazine, in which an instructive paper had appeared, by Dr. Belfrage, under the title of “ Elijah’s Journey,” he said how much it had refreshed his spirit ; and added, to his children,

“ My journey is near its close ; all the way by which God has led me has been mercy and truth ; I have his light still to guide me, and that staff to support me on which I have so long leaned ; and the blood of Christ is the only staff I need in my way to the grave. It is a blessed journey which ends in heaven.”

On the Wednesday the symptoms of disease appeared to be more aggravated ; and his mind began considerably to wander. His medical friend, Dr. Darling, who had attended him with all the sym-

pathy and affection of a child, expressed a strong wish that his patient might be kept as much as possible from talking; on hearing which, the dying saint, with a measure of his usual playfulness, said, "I'll be as dumb as a heathen god."

On the Thursday he repeated the story of the minister who was told that he was going to receive his reward. "Reward? No, no; I am going to receive *mercy! mercy!*" On the last words he laid such emphasis, as proved the degree in which he reposed his confidence on the absolute and unconditional sovereignty of divine grace.

His strength now became quite exhausted; and one of his sons said to him, "Father, do you know where you are?" "Yes, assuredly; in my own house," he replied. The question being asked by one of the family, "Do you know that you are dying?" "Yes, I know," said he, "that I am dying; and my mind is as much composed at this moment as any man's in London." Being asked if he could furnish any account of the state of his mind in prospect of eternity, he said, "I will try." He began by giving some very affecting views of human depravity, and then added:

"But I am thankful for the remedy provided—I am thankful for the word of truth. I have endeavoured to live as near to the rule as I could: I cannot say that I have experienced the degree of assurance and close communion with God which some have been privileged to attain; but I have lived by faith, and I die in the faith of the Son of God. And this I know, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall separate me from the love of God which is in Christ Jesus our Lord." Then emphatically elevating his hand, he added, with earnestness, "*This is enough for me;*" and, pointing to those who surrounded his bed, "and for you, and for you, and for you!"

Being asked by one of his children if he still continued to recognize all the members of his family ? he said, "Certainly," and looked wistfully around him on each, as he uttered the assurance. Thinking it a fit opportunity for receiving his parting counsels, one of the weeping circle said to him, "Father, have you any thing to say to us?" He answered,

"No; you have conducted yourselves so well, that you must just do as you have done. Love one another; be kind to your mother; try to get into closer communion betwixt God and yourselves; and be much in your closet. With regard to communion with God, I have never liked to speak much about this in company, and for two reasons;—if your communion has been very profitable, the world will put down all you say to vanity, and think that you want to make yourself as great a man as Martin Luther or John Brown; and if you tell the world all that passes between you and your God, it will then look to you for a pattern of what Christianity is,—and you know this will never do; for after all that you can do, you have nothing to justify you in the sight of God. You might as well buy the *duds* and old clothes sold by the Jews in the streets, and stand in them before the king of Great Britain, as presume to appear before God clothed in your own righteousness."

His children naturally wished to ascertain the amount of his confidence in their filial character and love to one another. One of them accordingly asked, "Have you any doubt that your children will do their duty to their dear mother?" He replied, "Certainly not." When asked, "Have you any doubt that your children will love one another, and continue united?" he looked round upon them with a smile of confidence and affection, and said, with all the energy remaining,

"Certainly not; you have too much kindness of heart to permit me to doubt this. Love each other, my dear children; love each other very much: seven is love, eight is love, nine is love; have a multiplication of love; for all is love."

These more spiritual counsels were accompanied by many wise and patriarchal suggestions, in reference to

the temporal condition and prospects of his children ; he exhorted them to prudence, to courtesy, and to all those other social qualities which inspire confidence, and draw forth esteem and regard.

Amidst these sublime conferences, it occurred to one of the family, that two of the Doctor's children, who resided at Berwick, were not privileged to listen to their father's dying counsels. This recollection prompted the question :—

“ Father, you know that John and Margaret are not here ; have you no blessing for them ? ” He said, “ I know they are not here ; may God bless Margaret, her husband, and child, and also John, your dear brother, and give them prosperity—spiritual prosperity ! ”

Looking with intense delight upon his daughters and sons, as they stood bending over his dying couch, he gave utterance to the following expressions of parental love and tenderness.

“ There stand my three dear good lasses, who would go through fire and water for their father or mother ; and this is no small mark of grace.—O ! my lads, my lads ! work while it is day, work while you can ; for old age is dark and unlovely.”

With a feeling alike natural and pious, Mrs. Waugh, as she gazed upon her dying husband, asked him to bless his children. Instantly did he respond to the call of one who had long held sway over his affections, and, raising his feeble arm and languid eye to heaven, poured out the following prayer, with almost inconceivable energy and animation.

“ O that thou wouldst rend these heavens, and come down, and crown them all with thy loving-kindnesses ! ”

Having given directions about certain presents to his grandchildren, he said with great feeling,—

“ I have six-and-twenty grandchildren ; and who would not love them, after the Saviour took such in his arms, and said, ‘ Suffer little children to come unto me, and forbid them not ? ’ ”

It is a touching proof of Dr. Waugh's filial character, that when entering the dark valley of the shadow of death, at the advanced age of seventy-four, the thought of his sainted mother occurred to his mind, and produced a gush of tenderness, which led him to exclaim, "If I could see my mother, at this moment, it would make me leap for joy." It is highly probable that the sight of his grandchildren led him back to the days of his infancy, when he shared the maternal tenderness of her whose spirit he was now about to join in glory.

The last words Dr. Waugh was heard to utter were spoken in reply to a question put to him by the endeared companion of his life. Perceiving that his spirit was about to take its flight to the regions of immortality, she said, "When you are now in the deep Jordan, have you any doubt that Christ will be with you?" He responded with all the energy remaining, "Certainly not!—Who else! who else!" Stupor soon followed; and "on Friday morning, the 14th of December, 1827, at twenty minutes before seven, he opened his eyes, cast them round the circle of his weeping children, and, bestowing one parting look of grateful recognition on his aged partner, his spirit returned to his Father and his God."

Thus lived, and thus died, the Rev. Alexander Waugh, D.D., forty-five years pastor of the church assembling in Wells-street Chapel, London; a man of pure philanthropy and of disinterested benevolence, who did more than most of his contemporaries to swell the tide of Christian charity, and to hasten forward the crisis of the church's unity. The testimony borne to his character, when death had stamped his seal upon

it, was such as to invest his memory with a kind of moral sublimity. The lamentations of his family circle, which were deep and thrilling, were shared, in an unwonted degree, by multitudes, who were ready to exclaim, "My father, my father; the chariot of Israel, and the horsemen thereof!" The Members of his church, the Directors of the London Missionary Society, the Committees of various religious and benevolent institutions to which he had rendered essential service, together with a wide circle of attached private friends, all vied with each other, in rendering honour to the character of one who had endeared himself to thousands, by the purity of his manners, the amenity of his disposition, and the activity of his zeal to promote the well-being and happiness of human kind.

M E M O I R

OF THE LATE

REV. JOHN LOVE, D.D.

ONE OF THE FIRST SECRETARIES OF THE LONDON MISSIONARY SOCIETY.

NOTHING is more remarkable in the history of the London Missionary Society than the number of eminent men whom God, in his providence, raised up to nourish and strengthen it in the morning of its being. That so many individuals of tried character, commanding talents, lofty piety, and diversified position in the church of Christ, should have been drawn around the society, at a time when it had yet to win its way to the confidence of the Christian world, was a circumstance peculiarly indicative of the smile of Him whose kingdom and glory it was formed to promote. Such a happy fellowship of the wise and good could never have been realized in connexion with any object not accordant with the will of God, and not promotive of the highest well-being of the human race. The Establishments, of both parts of the island, the Methodists, the Secession church of Scotland, the Independents, all contributed samples of their best men, to help forward an undertaking which promised to unite the church at home, and to diffuse the gospel abroad.

Among the ministers of the Established Church of Scotland who gave in their early adherence to the prin-

ciple and objects of the London Missionary Society, Dr. John Love deserves to occupy a conspicuous place. His mind was formed by nature for noble purposes and resolves, and grace had so far transformed and elevated his character, that benevolence had become its master-element. In the bright openings of that day of grace, which forty years ago began to dawn upon the fair islands of Polynesia, he had wisdom given him to discern the finger of God; and, with a zeal and determination worthy of such a mind, united with his brethren, of various denominations, in forming and maturing those plans of evangelical enterprise, which have since conveyed innumerable blessings to the very ends of the earth. The writer of this article happens to know, that, through life, Dr. Love regarded it as one of the highest honours ever conferred on him by God, that he was appointed to write the first circular which convened the founders of the London Missionary Society, and the friends of the long-neglected and perishing heathen.

It is much to be regretted that the materials for a satisfactory memoir of this great and good man are so extremely scanty. Such as they are, however, it is hoped that they will not prove unacceptable to a circle of aged disciples, who yet remember the fervour and solidity of his ministrations, and the pre-eminence of his holy conversation and godliness.

He was born at Paisley, in Scotland, towards the close of the year 1756, and, from his earliest infancy, evinced a precocity of mind betokening those rare and masculine endowments by which he was afterward distinguished. After acquiring in the domestic circle the art of reading English, he was sent, when a child, to the grammar-school of his native place, where he soon outran most of his contemporaries in the career of knowledge, and was

regarded by his teachers as a kind of intellectual prodigy. At the early age of ten he was pronounced, on account of his classical and other attainments, to be fit for entering the University of Glasgow ; where, notwithstanding his extreme youth, he rose to eminence in every department of the regular course ; more particularly in the knowledge of the Latin and Greek classics, and in the several branches of mathematical science then taught in the University. Before the end of his course, he was looked upon by all competent judges as one of the first scholars of his standing upon the roll of his college.

No one, indeed, could have heard Dr. Love preach or converse without perceiving two things ; first, that he was possessed of a fertile and original mind, and, secondly, that he had been much indebted to a sound and well-conducted education. The influence of his two favourite studies, the classics and mathematics, was strikingly evinced in the strength and soundness of his reasonings, and in the vigour and riches of his imagination. Long after he had ceased to glory in any thing save the cross of Christ, he displayed a loftiness of conception, and a brilliancy of diction, which fully testified to the early and sedulous culture of a mind of unusual versatility and power.

It does not appear, however, that Dr. Love's college years were under the hallowing influence of a true conversion to God. Though outwardly correct and moral in his deportment, he gave no marked indication of the spiritual mind, or of those attachments to the saving truth of God's word, which cannot fail to distinguish those who are born from above. On the contrary, he attached himself, with great zeal, to the *moderate* party of the Scottish kirk, both in politics and doctrinal sentiment ; and, like many more of his own standing, rejected

evangelical views, as enthusiastic and absurd. That so many of the established clergy of Scotland should at that time have signed the Confession of Faith, while they habitually denounced its Calvinism from the pulpit and the press, is a striking instance of the insufficiency of creeds and subscriptions to produce uniformity of in the ministers of religion.

For a season, after completing his university studies, young Love was a constant attendant upon the ministry of the moderates, and a warm defender of their lifeless and worldly theology. With this party, now happily greatly diminished, he would doubtless have cast in his lot, had not God been pleased in his sovereign mercy to awaken him to great concern about his eternal interests. In this new and interesting state of mind, he could no longer regard religion as a question of cold speculation, but was compelled to look on it as a theme of highest personal interest. The solemn inquiry,—“What must I do to be saved?” pressed home upon the conscience by the Spirit of God, led him to feel, that the doctrines he was accustomed to hear and to approve were but ill adapted to meet the exigency of a mind oppressed with a sense of its own guilt and unworthiness. The result was, a determination to examine into the grounds of his hope, and to test the anti-evangelical theory of doctrine by a prayerful investigation of the only authoritative standard of religious truth. This process was one of severe mental conflict, and consisted far less in the polemic balancing of theological opinions, than in the settlement of the great question of his personal salvation. The terrors of the Divine law, contemplated in its awful purity and spirituality, fell with almost annihilating force upon the conscience. Stript of all pretension to moral excellence in the sight of the Divine

Lawgiver, he beheld himself in the condition of one exposed to the immediate and eternal displeasure of the Most High. In this state of mind, the legal platform of doctrine could afford him no relief; the virtue of human nature, of which he had fondly boasted, vanished like a dream before the light of apostolic truth; and, shut up to the faith of Christ, he was constrained to seek shelter in "that righteousness which is unto all, and upon all them that believe." From being an Arminian of the lowest school, he was brought, from the study of the great question of his own acceptance with God, to renounce the entire system of theology which had engaged his early speculations, and to rank himself with that section of the Church of Scotland, then a small one, in which the doctrines of the Westminster Confession were not only subscribed, but cordially believed and faithfully proclaimed. His conversion to God, and his adoption of the Calvinistic tenets were, in his case, simultaneous events; his creed and his conscience were brought to rest at one and the same time; and under the influence of new views of human nature, and of the person and work of the Lord Jesus, he was filled with divine peace, became dead to a vain world, and gave himself with energy and devotedness to the work of God.

The effect of Dr. Love's investigations of the doctrines of grace was an attachment to all their divine peculiarities, which never forsook him during the whole course of his ministry. By some who regarded themselves as Calvinists, he was reckoned high-strung in his views of the Divine covenant; but there is reason to believe that he differed far less from his evangelical brethren in his actual views of doctrine, than in his modes of expression, which were cumbered, at times, by

a phraseology peculiar to himself. He was an original thinker, and seldom fell into the common-places of more ordinary minds; the consequence of which was, that some of his earlier pulpit exhibitions partook of an abstractedness and sublimity which clothed them in an air of mystery somewhat inconsistent with that "plainness of speech" which ought to distinguish the ministers of the New Covenant.

It is at the same time more than probable, that in escaping from the entanglements of the semi-pelagian scheme of doctrine, he rushed, at times, into an opposite extreme, and gave utterance to expressions in reference to the Divine decrees, which neither calm reason nor the word of God would have fully warranted. We have heard him speak with a familiarity about the councils of the ever-blessed Trinity, which savoured of that presumption which would be wise above that which is written. It must be confessed, however, that in these occasional flights of an exuberant imagination he rarely outraged the analogy of faith, or advanced any thing inconsistent with the general current of a ministry pre-eminently tending to godly edifying.

It was evidently a peculiarity of Dr. Love's mind, to seize on those topics in the revealed system of truth, which to ordinary minds are least attractive, and to ruminate upon them till he created a region of thought for himself, in which he delighted to expatiate, in solitary grandeur, despite of all the aversions which such speculations produce in minds unaccustomed to metaphysical abstraction. It was no matter of surprise, therefore, that those who attended habitually on the ministry of such a man should fall, in some measure, into sympathy with his modes of instruction, and that they should regard as tame and insipid the discourses

of other men, who occupied a humbler walk in theology, and entered but little into the sublimer mysteries of the economy of grace. There was, indeed, a kind of clan-ship among the hearers of Dr. Love, which bound them to one another in the common admiration of an original and unique instructor.

The remarkable circumstances connected with Dr. Love's conversion, added to his profound talents and varied attainments in literature and science, imparted to his early pulpit ministrations a rare and peculiar interest. Inspired with a zeal for neglected apostolic truth, proportioned to his former contempt of it—and possessed of powers of oratory calculated to render him acceptable to the majority of intelligent hearers—he soon found employment in his Master's work, after receiving the license of his Presbytery.

His first regular engagement was in the parish of Rutherglen, where he became assistant to the Rev. Mr. Maxwell, and where his preaching was both attractive and useful. Multitudes flocked to hear from his lips the unsearchable riches of Christ, on which he expatiated with all the delight and fervour of one who had but recently tasted, and felt, and handled the good word of life. The message proclaimed by him was blessed to the salvation of many souls; by which he learnt practically that the new views of truth he had embraced, after a most tedious and painful investigation, were mighty, through God, to the pulling down of the strong-holds of sin and Satan in the hearts of men. He was “not ashamed of the gospel of Christ,” which had become “the power of God unto salvation” to not a few, who “with meekness” had received “the engrafted word.”

After labouring for a season at Rutherglen, with equal

credit to himself and benefit to his hearers, he was invited to become assistant to the Rev. David Turner, of the old parish, Greenock; where his sphere of labour was greatly extended, and where a larger demand was made upon the resources of his powerful mind. Here, too, as at his former post, he found a people prepared for the Lord, who received him "in the name of a prophet," and who shared with him "a prophet's reward." He continued to labour with Mr. Turner, "as a son in the gospel," until death severed their union, by the removal of that servant of Christ to his heavenly reward. On retiring, however, from Greenock, he had the unspeakable satisfaction of knowing that he had many seals to his ministry, among a people to whose spiritual culture he had devoted some of the best years of his public life, and who continued ever after to cherish the kindest recollections of his faithful labours, both in the pulpit and in the private circle. With many who ranked as his spiritual children he has since met before the throne, where they gaze with mutual wonder and delight upon the glories of that Saviour, whose matchless love forms the bond both of earth and heaven.

On quitting Greenock, amidst the tears and regrets of many who had received from his lips the words of eternal life, Dr. Love was invited to take the oversight of a congregation in London, assembling in Artillery-street, Bishopsgate. The arrival of such a distinguished servant of Christ in the metropolis was hailed with joy by his brethren in the Scottish church, as well as by the orthodox Dissenting ministers. His urbane manners, original modes of address, catholic spirit, and profound piety, secured for him the hearty reception and cordial co-operation of the wise and good of every denomination; and had the place of worship in which he officiated been

less obscure, there is reason to believe that his success in London would have been more in accordance with the best wishes of his generous mind. It does not appear that, so far as his pastoral labours were concerned, his sphere in the metropolis was at any time eminently congenial to his enlarged and devoted heart. He had, indeed, an attached few around him, who knew how to value his rare excellencies of mind and character, and to whom he gave himself with an unsuspecting confidence and love; but the general tone and habits of his flock were such as rather to foster anxious solicitude than to draw forth the warm sympathies of such a mind as Dr. Love's. There was a democratic spirit in the Artillery-street congregation, combined with a portion of the Antinomian leaven, which often oppressed the heart of the pastor, and which ultimately led to the disruption of the society. It is said, with what truth the writer of this article is not able to determine, that when Dr. Love made up his mind to retire from a field of labour which had been far from productive, on occasion of preaching his farewell sermon, he left his shoes in the pulpit, as a testimony against that portion of his flock who had resisted the appeals of his faithful ministry. Be this as it may, it is certain that he left his charge in London, because he did not believe that the slender measure of success which crowned his labours while there, justified his continuance in the metropolis. He had an impression, moreover, strongly formed, that his talents and style of address were more adapted to a Scotch than an English congregation. In this estimate of his own mental character and habits he was fully justified, as appeared from the success and comfort which attended his ministry in his latter days, amidst the scenes of his youth.

There would be extreme mystery connected with Dr. Love's sojourn in London, were we compelled to view him only as the pastor of an obscure and by no means flourishing congregation of Presbyterian Dissenters. Happily, however, we are relieved from this discouraging view of his position, and are enabled to look upon him as exerting an influence, while he lived in the metropolis, far beyond the sphere of his pastoral solicitudes. It would seem almost that Divine Providence had drawn the subject of this memoir from his native scenes, where his early ministry had been greatly blessed, to the city of London, that he might have conferred on him the high honour of forming one of that distinguished race of men who laid the foundation of the London Missionary Society. To have sat in deliberation with such men, to have aided the first out-burst of their zeal and compassion for the perishing heathen, to have been the official organ of their sentiments to the British public, to have wrestled in prayer with them at a throne of grace, and to have mingled in their shout of praise, as prosperous events multiplied in their path; to have been permitted to do all this, at a moment when the eyes of the whole Christian world were turned to the little group of "Fathers and Founders" in the British metropolis, was honour sufficient to compensate the first secretary of the society for any sacrifice attendant upon his ecclesiastical position, in a sphere of labour far too contracted for a mind so richly endowed.

Such, indeed, was his own view of the case. The formation of the London Missionary Society was regarded by him as an era in the history of the world. All the high enthusiasm of his nature was stirred at the very thought of such an effort to advance the Saviour's glory; and in the early deliberations of its friends he realized

some of the happiest moments of his existence ; on the one hand, receiving a mighty impulse to his Christian zeal, and on the other, throwing all the energy of his powerful intellect into the infant councils of an institution destined to draw towards it the prayers and sympathies of the universal church.

In his office, as one of the first secretaries of the society, Dr. Love proved himself to be an important acquisition to the cause. With great sobriety of mind, and vast powers of discrimination, he combined depth of feeling, fervour of devotion, and promptitude of action. He possessed the happy art of throwing an air of sacredness around all his official movements, without assuming any thing of superiority over his brethren in the Direction, or giving to any missionary candidate the impression that he was treated with coldness, distance, or reserve.

Such was the unaffected dignity of his general deportment, and such the wisdom which characterized his views and opinions on all subjects connected with the progress of the society, that, whenever he rose up to address his brethren in the Direction, he was heard with profound attention and respect. Seldom did he obtrude himself on the notice of the Directors ; but when he opened his lips, his thoughts and words were full of power, and tended, in no ordinary degree, to give a right bias to the minds of those who listened to him.

In the South Sea mission he felt a profound interest. The prospect of sending the gospel to regions where nature smiled in such beauty and luxuriance, but where man was sunk to the lowest condition of humanity, rose up like a vision of glory before his vivid and powerful imagination. With a kind of prophetic glance, he penetrated into the hidden future, and anticipated those blessed days of the Son of Man, which have since

dawned on these sunny islands of the great Southern Pacific. His solicitude on behalf of the benighted inhabitants of these islands, and his desire in every way in his power to aid the missionaries in their work, induced him to compose a series of "Addresses to the Inhabitants of Otaheite," containing the outline of a system of Christian theology, and distinguished by all the peculiarities of his truly original mind.

It has been doubted by some, and the writer of this article confesses himself of the number, whether the method of appeal adopted by Dr. Love in these addresses was strictly consistent with the models laid down by inspired men. Had the missionaries adopted his suggestions, there is reason to fear that the conversion of the South Sea Islanders would have been retarded rather than promoted. With all the rich imaginings which distinguish these addresses, they seem to proceed upon an erroneous principle; and to give countenance to the idea, too prevalent at one period on the public mind, that, in order to prepare heathen men for the reception of Christ's gospel, there must be a previous training in what has been called the doctrines of natural religion. Now, the very reverse of this notion has been inculcated by the stern lessons of experience; and those missionaries who have been most successful in subverting the powers of heathenism, and in converting idolatrous or savage minds to the faith of Christ, have been men who adhered with greatest simplicity to the example of the great apostle of the Gentiles at Corinth, and who have "determined not to know any thing among men, save Jesus Christ and him crucified."

While this criticism is ventured upon Dr. Love's Addresses to the Inhabitants of Otaheite, it is not by any means insinuated that they are wanting in

evangelical matter. It is rather to the order of instruction recommended that exception is taken, than to any individual sentiment which the addresses contain. As compositions, they are exceedingly vivid and striking; and abound in those beautiful and fervid images which adapted them in no ordinary degree to a race of people whose scanty vocabulary derived its richest treasures from the sublimities of nature.

But it was not the will of God that Dr. Love's official connexion with the London Missionary Society should be of any long continuance; though, to the hour of his death, his heart clung with parental fondness to its great principle, and its noble enterprise. The state of his congregation, as has already been hinted, had more than once suggested the propriety of a return to his native land; and in the year 1800 Divine Providence opened up the way for the fulfilment of his cherished wishes, by his being chosen minister of the chapel of ease at Anderston, in the vicinity of Glasgow. By this event, indeed, he was removed from the refreshing intercourses of his brethren in the Board of Direction; but obtained for himself a more congenial sphere for the exercise of his pastoral duties, to which he gave himself with an ardour and devotedness worthy of the best samples of ministerial fidelity. To his great joy, he found himself in the midst of a select and intelligent flock, who prized his instructions, and looked up to him with confidence as their spiritual guide.

"Greatly," observes one who knew him well,^a "as he was occupied with his official duties, many as were the calls on him for ministerial assistance from the neighbouring city, and numerous as were his engagements with his Christian friends, he found time to cherish and

^a the Rev. Dr. Mitchell, in a Memoir of Dr. Love prefixed to a volume of his sermons published soon after his death.

manifest his affectionate regard for the general interests of the gospel. Besides being a leading member of a district society for religious purposes, he was secretary, so long as he was able, to the Glasgow Missionary Society, and the great instrument in the hand of God, of reviving and raising it to its present state of active exertion and prosperity.

“Those who knew Dr. Love in the pulpit only, could not conceive of him as he appeared in the social circle, modestly conspicuous for Christian cheerfulness and Christian courteousness; and, when he chose, contributing, in a singularly engaging manner, to rational and profitable enjoyment.

“Much as his society was sought by eminent ministers, and Christians of almost every denomination, and much as his ministerial labours were increased with his advancing years, he continued to secure leisure to cultivate the favourite classical studies of his youth, and also to read with delight some of the most celebrated works of the Greek Fathers.”

Theology, however, was his habitual and favourite study; in the knowledge of which, both practical and polemic, he had made vast attainments. It was his love of sacred science which induced him, at a comparatively advanced age, to offer himself as a candidate for the chair of divinity in a northern university; and, though the duties of this high office were devolved upon another, the impression produced by a comparative trial of his talents and acquirements was in the highest degree creditable to his learning and varied research, and led to his receiving the degree of Doctor in Divinity, as a token of the respect in which he was held as one of the most accomplished theologians in the Scottish Church.

Both in his two volumes of Sermons, and in his Letters, published a few years since, there are indubitable marks of great power in the illustration and defence of inspired truth. He was no superficial meddler with sacred things; but entered profoundly and with singular discrimination into all the niceties of

scriptural theology, both doctrinal and experimental. The corruption of human nature, the boundlessness of the Divine love, the person of the glorious Mediator, the unchangeable relations of the new covenant, and the workings of divine grace in the several acts and exercises of communion with Heaven, were the themes on which he delighted habitually to expatiate. Never, perhaps, were the abstractions of theology more happily blended with the lofty aspirations of the spiritual and devout mind, than in the life and character of Dr. Love. Few men, perhaps, ever lived in a sublimer region of thought than he; and yet few have attained to greater simplicity of character, and to more of that fervent breathing after God, which imparts to theological musings and investigations their most sacred attribute. He lived in habitual and felt communion with God, which imparted to his ministry and intercourses a certain character of unearthliness but rarely witnessed in the lives of the best of men.

In perusing his letters, which date from the year 1783, down to 1825, a brief period before his decease, one is struck to astonishment at the uninterrupted religious joy and peace which, during that lengthened space, it was his privilege to feel. It does not appear that, in all these years, he was ever left, for a single moment, to doubt his interest in Christ. Of him it might be said with truth, that, for more than forty years, he walked through life under the immediate light of God's countenance, shedding around him the fragrance of Christian graces, and proving himself an example to the flock of Christ, whom he had been called to feed.

As he lived, so did he die. His last hours were not only serene, but triumphantly joyous. He wept tears of gladness as he spoke to his friends of those enraptur-

ing truths which had been the theme of his ministry ; and even after he had ceased to possess full control over his mental faculties, and the powers of nature were fast sinking into decay, he was continually imagining himself in the act of preaching, and was ever and anon making tender and urgent offers of Christ to poor perishing sinners. In the intervals, when reason asserted her sway, his spirit was most calm and serene, and his conversation most edifying and heavenly. From the nature of his disease, which was of long standing, he suffered much inconvenience and pain ; but in him “ patience had her perfect work ;” and though quite laid aside from his favourite employment, for the space of six months previous to his decease, not a single murmur of complaint escaped his lips, but all savoured of that bright and joyous world into which he was about soon to enter. The smile of peace rested on his brow long after the power of conversing with his friends had forsaken him ; and even when his faculties had so far declined, that memory had fled, and the capacity of pursuing any connected train of thought was withdrawn, his mental wanderings were those of a man long accustomed to walk with God, and delighting to linger on the borders of that heavenly Canaan into which the great Captain of salvation was about speedily to conduct him in safety and triumph. He entered into glorious rest on the 17th of December, 1825, in the sixty-ninth year of his age, leaving behind him a reputation for all that was “ lovely, and of good report.”

One of the heaviest calamities of his life, and which he bore with unexampled fortitude and submission to the will of God, was the great mental depression endured for many years by his beloved wife, of whom he was wont to say, that “ the arrows of the Almighty had drunk up

her spirit." She had been for many a long year the cheerful and devoted companion of his private hours, had sympathized in all the objects connected with his ministry, had aided him by her prayers and gentle counsels ; and in the evening of his days, it bore heavily upon his sensitive mind to see her " walking in darkness, and having no light at all ;" but the God in whom he trusted did not suffer his spirit to be overwhelmed ; and with her, too, it was " light at even-tide ;" for but a few years after the decease of her revered husband, she passed into the joy of her Lord, in the full assurance of a glorious immortality.

It may be proper, in drawing this memorial of a truly great man to a close, to select from his letters a few extracts, showing the deep interest which he took in all that pertained to the rise and progress of the Missionary cause.

At the period of the formation of the Missionary Society, he addressed a brother-minister in the following terms :—

Feb. 10. 1795.—" I sit down to write you chiefly on the business of attempting to send the gospel to the heathen ; a business which I can hardly think of without a degree of humiliation and shame ; for, though it is by no means new to my thoughts, which have long been accustomed, through grace, to travel at large through the dark and remote places of the earth with some affectionate breathing towards the mighty God of salvation on their behalf, yet, when I come near to the subject, I cannot help being struck with a sense of my vast distance from the exalted sense of zeal, faith, courage, and compassion required in those who would, in the remotest manner, put their hands to so sublime a work," &c. &c. " Jehovah lives ; Jesus lives ; and his fountain of life, shut up for a time by the hypocrisy of man, is ready to burst forth, upon the cry of contrite believing hearts, to disperse its joyful streams, in a thousand directions, all over this miserable world. Let us, then, move forward, as long as there remains a single step practicable. But let our advances be, as the matter requires, with deep humiliation ; with weeping and supplications ; with heart-melting and travailing in birth, like Paul, or like David Brainerd ; with solemn submission to the infinite sovereignty and justice of the Most High, and with that faith which against hope believes in hope,

while it takes firm hold of him who quickeneth the dead, and calleth the things which be not as though they were, and who hath sworn in his holiness that he will not lie unto David. Perhaps the gospel standard must be lifted up amidst the remotest armies of the aliens, and in the face of the blackest clouds of struggling fiends, that from thence the triumphant power of divine truth may rebound on back-sliding churches at home."

Writing to another friend on the same subject, he thus expresses himself:—

Dec. 1795.—"The opening of this scheme, together with the awful shakings and convulsions of European nations, encourage my hopes and desires of a season of signal revival and of more solemn and manifest outpouring of the glorious Spirit of Jehovah than hath been in general discernible for many years past. And the appearance of this at home, is, in my view, necessary to seal the certainty of substantial success, while we, as it were, travail in birth to bring forth the conversion of the heathenish nations. What need, then, to imitate him who, in the days of his flesh, offered up prayers and supplications, with strong crying and tears, and that there should be, all over the land, a united and mighty cry towards those heavens where he now shines, intercedes, and reigns. 'Awake, O arm of the Lord!' 'Gird thy sword on thy thigh, O most Mighty! 'O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains would flow down at thy presence!"

To another correspondent he makes the following animated reference to the first sphere of the London Missionary Society's operations:—

Jan. 27, 1796.—"The vast expanse of the South Sea, besprinkled with populous islands, is in the first instance the sphere of our exertions; but the object and plan of the society is unlimited; our eyes look every way through the earth for proper places whereon the all-subduing energies of the glorious gospel may be free."

To one greatly interested in the formation of the London Missionary Society, Dr. Love addressed the following judicious remarks.

"I hope your candour will excuse a delay, which I trust will not take place in future, and which, I am sure, has proceeded from no unwillingness to carry on the most friendly correspondence with your society, on subjects so unspeakably interesting. The sublime nature and importance of the work respecting the miserable heathen, when

duly considered, will set us at the utmost distance from every little jealousy ; where the question is not, who shall have the honour of doing the work, but, can it be possibly by any means done? On every side, however, the devices and policy of the cruel adversary of this work are to be dreaded, suspected, abhorred. His exertions will not be wanting to damp and dispirit, and, if possible, to pollute the views of those who put their hands to this sacred building.

“ With regard to the progress, hitherto, of the society in London, we have much reason thankfully to acknowledge that the power and mercy of the Lord have been over us for good. The great trial, however, of the soundness of our zeal will be, when missionaries have actually gone forth to visit the heathen. The work will probably prosper ; if there is then a sufficient force of unfeigned wrestling with God in prayer, out of sight of the world. If the attempt fail, it will be probably because, in this sense, there is not strength to bring forth.”

To Captain Wilson, of the *Duff*, Dr. Love wrote the following striking letter, and forwarded it to China, there to await his return from the South Sea Islands.

April 24, 1797.—“ Honoured and beloved Sir : It is our desire that, on your arrival in China, something may meet your eyes to remind you of the continued affection, esteem, and concern of your friends at home, the Directors of the Missionary Society. The love of Christ hath carried you by this time round more than half the circumference of this great globe, and hath been, we doubt not, your inexhaustible solace and delight, amidst all the cares, exertions, and dangers of such an enterprise. Blessed be you abundantly of the Lord of heaven and earth, whose generous zeal roused to make this glorious sacrifice of yourself to the cause of immortal souls ! We write not as though you stood in need of counsel or consolation from us. In him whom you love, you have been made wise and mighty. But we cannot refrain from expressing the cordial gratification we derived from your letter from the eastern coast of South America. In the unassuming representation you gave of your procedure so far on, you impressed us deeply with the idea of your unremitting diligence and activity, your paternal wisdom, and compassion in conducting the mission. The events you recorded raise our thoughts on high and melt our hearts, while we perceive the overshadowing power, kindness, faithfulness, and tender mercy of the God of Heaven encompassing and embracing the consecrated vessel and its inhabitants.

“ The subsequent series of things is, at the time of writing this, unknown to us in the way of historical narration ; but we read it, and strongly presage it, as shining in the great and precious promises of the everlasting covenant. Looking with earnest and believing eyes into the opened ark of God’s covenant, sealed with the blood of the

Lamb, we venture to predict that you have quenched every hostile attempt of the adversary ; that you have been the hallowed instrument to preserve the sacred bond of peace and union among the missionaries ; that you have placed them in promising and advantageous situations ; that in the reception of them you witnessed, you have seen the fall of Satan, as lightning from heaven, and that the sweetness of the parting tears and supplications has perfumed those depths over which you have since been passing. If any painful and solemn dispensations should have been mingled with those of a hopeful aspect, these will have brought you still nearer to your God, and have given you further experience of the invincible power of Him who is the rock of your salvation.

“ And now, beloved Father of our missionary family, touching on another heathenish coast, you cast a wishful eye towards those populous regions, where Satan triumphs over so many millions of miserable souls, and, with us, you long for the time when it may be permitted to carry the sacred lamp to the shores of China. In all your present intercourse with these pagans, may the protection, guidance, and light of Heaven attend you !

“ Blessed be God, you are now approaching homeward ! The hope of seeing you again among us inspires us with an unusual and transporting pleasure. The supplications of many thousands accompany all your progress. We will welcome you ‘ as an angel of God, even as Christ Jesus.’ Gal. iv. 14. J. L.”

Many similar specimens of the high missionary tone which pervaded the mind of Dr. Love might be selected from his published letters ; but those already quoted are sufficient to prove that his heart glowed with intense love to the souls of the perishing heathen, and that he was one of the most devoted friends of the London Missionary Society, at a time when the advocacy of such “ a master in Israel ” was peculiarly important. Those who wish to become acquainted with the lofty qualities of Dr. Love’s very powerful mind, will do well to furnish themselves with his two volumes of sermons, and with his truly original letters. Seldom, perhaps, has it happened that strength of intellect has been more perfectly combined with fervour of devotion and gentleness of nature.

M E M O I R

OF THE LATE

REV. GEORGE BURDER,

MINISTER OF FETTER-LANE CHAPEL, AND TWENTY-FOUR YEARS SECRETARY
OF THE LONDON MISSIONARY SOCIETY.

THE great honour which Divine Providence conferred upon this servant of Christ entitles him to the reverence and respect of posterity. Among his contemporaries there were few, if any, who surpassed him in usefulness ; and now that he rests from his labours, and his works do follow him, his holy and devoted career is seen reflected with calm and unsullied brightness in the light of eternity. As his ministry extended over a period of more than fifty years, and exerted a powerful and beneficial influence in the provinces and in the metropolis, it is due to his excellent and fragrant memory, that the prominent facts of his history should find a place in the pages of a work expressly devoted to the interests of a society with which he stood in official connexion for the space of a quarter of a century, and to which, from its very commencement, he rendered most important service, both from the pulpit and the press. It is well known to some yet alive, that an address which he published on the subject of missions in 1795, and which appeared in the

pages of the *Evangelical Magazine*,^a did much to fan that spirit of zeal to which the previous appeal of Dr. Bogue, in September, 1794, had given birth. This address contained a rapid sketch of the propagation of Christianity from the earliest ages, and presented many stirring motives to Christians to seek a revival of the zeal of primitive times. It is questionable, indeed, whether any minister out of London took a more lively interest in the formation of the London Missionary Society than did the venerated subject of this memoir. Little did he imagine, when, in conjunction with the late Mr. Moody of Warwick, he gave himself with so much readiness and zeal to the advancement of this infant cause, that he should afterwards be called to stand in such influential relation to it, when it should draw towards it the confidence and respect of all the best portions of the Christian world. Honoured to be one of the "Fathers and Founders" of the London Missionary Society, he was yet more honoured in actively and gratuitously serving its interests, in the capacity of Foreign Secretary, for the lengthened period of twenty-four years. If the following biographical notice of this distinguished man is necessarily brief, the Editor has this consolation, that a more ample account of his life and labours has been furnished by his excellent son, Dr. Henry Forster Burder,^b who, in modestly recording the virtues of his revered parent, has unconsciously reared a monument to perpetuate his own filial piety.

The Rev. George Burder was born in London, on the 25th of May, which, by the change of style in the Sep-

^a *Evangelical Magazine* for April, 1795, p. 160, under the head "Religious intelligence."

^b *Memoir of the Rev. George Burder, author of Village Sermons,* and Secretary to the London Missionary Society. By Henry Forster Burder, D.D., 8vo. 1833.

tember following, was reckoned June 5th. Descended from pious parents, he enjoyed, in no ordinary degree, the benefits connected with religious culture and example. His father, Mr. Henry Burder, was a deacon for many years of the Congregational church in Fetter Lane, of which his excellent son afterwards became pastor; and his mother, who was one of Whitefield's converts, was a Christian of high standing, an affectionate wife, and a good and tender parent. She was removed by death, on the 4th of April, 1762, before the subject of this memoir had completed his tenth year. "I remember," observes Mr. B., "I shed tears at her grave." And, about the time of her death, when walking among the tombs in Bunhill Fields, he had some affecting thoughts of mortality and of the worth of the soul. Referring to this period, he says:—

"I then thought that I should live to good purpose, if, in the whole course of my life, I should be so happy as to become the instrument of converting one soul to God. This made a deep impression upon me more than once; but it was transient, and not effectual to restrain me from youthful vanities, and a general carelessness about religion.

"But I must never forget June 5, 1762. It was my birth-day (ten years old), which, if I am correct, was on the Lord's day. After tea, and before the family worship, my father was accustomed to catechise me, and examine what I remembered of the sermons of the day. That evening, he talked to me very affectionately, and reminded me that I was now ten years of age; that it was high time I began to seek the Lord, and to become truly religious. He particularly insisted upon the necessity of an interest in Christ, and showed me, that as a sinner I must perish without it, and recommended me to begin that night to pray for it.

"After family worship, when my father and mother used to retire to their closets for private devotion, I also went into a chamber (the same room in which I was born), and then, I trust, sincerely and earnestly, and, as far as I can recollect, for the first time, I poured out my soul to God, beseeching him to give me an interest in Christ, and desiring, above all things, to be found in him.

"Reflecting on this evening, I have often been ready to conclude, that surely I was born of God at that time; surely I then was brought

to believe in Christ; surely there was something more than nature in all this.

"And yet, when I consider the sad mixture of sin and vanity that prevailed for several years after this, I call it all in question, and say, Could this be grace? Could grace live in such a heart as mine, an inmate with so much sin? And to this hour I cannot decide."^a

Although a commendable feeling of self-jealousy led Mr. Burder to doubt whether or not he had at this time "passed from death unto life," yet, when we look at the effects which followed from this birth-day visitation, we cannot but lean to the conclusion that it was the hallowed season of his entrance into the kingdom of God.

At the age of fifteen, we find him breathing forth sentiments in his diary, which could scarcely flow from a heart not touched by the grace of God.

"June 5.—How much time has run to waste! How little have I done for God and for his glory, compared with some younger than me! Surely I have reason to bewail my unfruitfulness. I would observe this birth-day rather as a day of humiliation than of joy; because I was 'shapen in iniquity, and conceived in sin.' I would from this time, God helping me, give up and devote my whole self to the service of God. I would take up my cross, and follow Christ. I would renounce every sublunary enjoyment, and count every thing, compared with Christ, 'dung and dross, that I may win Christ, and be found in him.'"

In the same year, we find him referring to a correspondence with his brother on religious matters, strongly indicating a right state of heart before God.

"Oct. 31.—I have begun a correspondence with my brother about spiritual things: may the Lord smile upon us in it, and make it very useful; a means in his hand of confirming and building one another up in our most holy faith!"

In the year 1768, when he had reached his eighteenth year, we perceive in the memoranda kept by him striking evidences of watchfulness and humility.

^a Memoir, &c. p. 9, 10.

“ June 5, 1768.—Alas ! one year more is elapsed, but O how little improved ! If I look back impartially and seriously into my conduct during the last year, I shall find it shamefully defective. O how have I provoked a holy God, by many transgressions and miscarriages ! I might at this moment have been in hell, among devils and lost spirits. I might have been, at this instant, blaspheming my God, and adding to my torments. The thoughts of a long eternity might have been at this time as insupportably terrifying, as I hope, through grace, they are pleasing. I would once more lie low in the dust, on the consideration of another year’s guilt. O how little have my sabbaths been regarded or improved ; but, on the contrary, how have they been profaned ! I have made it too much a day of pleasure, or at least of recreation. How little have I improved by the providences which have passed over my head since my last birth-day ! Afflictions have not tended, as they ought, to wean me from the world, or to mortify sin in me ; and, as to mercies, how unthankful have I been for them ! How great my vile ingratitude ! ”

There is a character of doubt and perplexity running through most of these early records of Mr. Burder’s religious experience, which, in a temperament so cheerful as his, requires some little explanation ; and we cannot help thinking that the explanation is comparatively easy. At an early age, he evinced considerable taste for drawing, which induced his father to place him under the care of an artist of some distinction.^a This naturally led to an intimacy with young artists, many of whom were the very reverse of serious in their deportment. Intimacy led to a degree of sympathy ; and, though it is evident that Mr. Burder was under the influence of the best principles, yet it is but too obvious that he suffered a measure of deterioration in his religious feelings by intercourse with persons of careless and worldly habits of mind. Thus it was, we conceive, that solid religious peace was for a time considerably disturbed.

“ I am inclined,” he says, “ to think I was much injured by the vain conversation of some of the artists with whom I had occasion to associate ; this fanned the flame too natural to youth. I found also

^a Mr. Isaac Taylor.

an inclination to the dangerous scenes of the theatre. When I reflect on this part of my youth, I am amazed at the goodness of God, in keeping me from those gross vices into which many young men fall."

About this period of his history, some very remarkable providences occurred to Mr. Burder, much calculated to impress him with a sense of the goodness of God, which shielded him in the hour of danger.

"On the 4th of November, 1768, about five o'clock in the afternoon, as I was passing through a narrow street (now a part of New-castle-street, Strand), an old house fell, which filled up the whole breadth of the street, immediately after I had passed it but a few yards. O what a deliverance! Let me never forget it!

About the same time, on a summer's evening, I went to bathe in the Thames, with my brother and Mr. W——. We took a boat on the south side of Blackfriars' bridge, and plunged into the water at some distance. My brother leaped in first; and being taken with the cramp, cried out. Mr. W—— and I inadvertently jumped in, and neither of us could swim. My brother could; and, recovering himself, desired us to take care of ourselves. But Mr. W—— got out of his depth. The waterman hastened to his help, and passed me, who was a little nearer to the shore, and a little taller. He took up Mr. W—— by his hair; then took up my brother, who had swam to a barge of timber. He returned for me, who was standing on tip-toe, and almost overwhelmed; the tide running in. But we were all preserved, blessed be our Preserver! One circumstance deserves remembrance. As we crossed the river to Temple Stairs, we talked of our last thoughts. Mr. W——, who had become insensible for a moment, said that his last thoughts were, that a paragraph would appear in the next day's paper, stating that three young men, bathing in the Thames, were drowned. To what a sad uncertainty do men often expose the interests of their souls,

‘ And, to the mercy of a moment, leave
The vast concerns of an eternal state!’^a

Thus it was, that one destined to be an instrument of good to his fellow-creatures, was mercifully preserved in seasons of peculiar danger, that he might ever afterwards regard himself as a monument of God's special care; a vessel of mercy, to bear the message of Divine love to

^a See Memoir, p. 15.

thousands of the children of men. It was not the will of God, that a mind so eminently qualified for usefulness should permanently be devoted to the pursuits of business. We find, therefore, that by a train of special providences, the subject of this memoir was prepared for other and higher service.

In 1769, Mr. Burder heard many discourses from the lips of the immortal Whitefield; particularly the two last which he preached in London; and was greatly struck and affected by the fervour and eloquence of his appeals. This introduced him to the preaching of the Methodists, which appears to have been greatly blessed, in augmenting the current of his religious affections. In 1772, he thus received a great impulse in the ways of godliness.

"It was," he observes, "about this time that, having heard of Mr. Scott, of Shropshire, generally called Captain Scott, I was induced to go to hear him on a Tuesday or Thursday evening, at Tottenham Court Chapel. I was exceedingly struck with his solemn address to the conscience, and something he said about death and eternity. I think it gave me new views and desires.

"On recollection, I do think that it was on the very same evening, after I had heard Mr. Scott, that, going to my father's, I met Miss W——, before-mentioned, at the door, and that the sight of her ghastly countenance,^a together with the impressions of eternal things from the sermon, united in their religious force upon my mind.

"From about this time I became much more fond of that sort of preaching which was then termed methodistical. I found it much more useful to me than any other. My judgment was before informed, but I found my heart affected by this preaching."^b

Affliction, too, contributed in no slight degree to mature this process of religious feeling. In 1774, Mr. Burder was seized with fever, which interrupted his pursuits

^a This young lady, who afterwards died of consumption, had repaired to town for medical advice. The great change which disease had made in her countenance greatly affected the mind of Mr. Burder.

^b See Memoir, &c. p. 19.

as a student in the Royal Academy, Somerset House, and gave him an impressive view of death and eternity.

"I considered this," he says, "as a kind of dispensation in providence, to check my too eager pursuit of worldly things; and, I doubt not, it was beneficial, working, with many other things, for my spiritual good."

During this eventful year, Mr. Burder enjoyed the privilege of hearing the celebrated Mr. Fletcher in his church at Madeley. The vivacity and energy of his address, added to the piety and spirituality of his conversation, greatly surprised and delighted him, and, in connexion with other circumstances, gave a new impulse to his religious character.

"I was much pleased," he observes, with the spirituality of his (Mr. Fletcher's) conversation. The observations which this journey enabled me to make on the ignorance of persons in country places, through their want of gospel preaching, together with a greater appearance of zeal and simplicity in some of the preachers and people, contributed much to fan that spark of love which I felt to the souls of men, and to increase my latent desire to be a minister of Christ."

On the 17th of September, 1775, he commemorated, for the first time, at the Tabernacle, the dying love of Christ; Messrs. Hill, Owen, English, and Short being the officiating ministers.

"My soul," he says, "cries out, Lord, how great is my unworthiness! 'Why was I made to hear thy voice?' My soul was greatly overpowered with the solemnity of the ordinance, and I prayed earnestly to the Lord to enable me to honour him by a strong faith. I hope I had my desire in some measure fulfilled; for sure I am, Christ was lovely in my eyes; 'the chief among ten thousand; yea, altogether lovely.'"

Mr. Burder had been favoured with a good education from his youth, and had made some progress in the knowledge of the Latin language. He now began to thirst after mental improvement, and became anxious to carry out the studies of his early years. For this purpose he made many additions to his scanty library, and

entered on the study of Greek and Hebrew, with the hope of being able to read the Scriptures in the original tongues. He was now filled with the desire of usefulness; and events were rapidly conspiring to usher him into scenes of active service in the cause of his blessed Master. In the month of June, 1776, when in his twenty-fourth year, he visited Mr. Fletcher of Madeley, at whose house a number of serious people had assembled, for the purpose of prayer. Mr. Fletcher asked him to join in prayer with the little circle, and, having been gratified by the spirit of devotion and ready utterance by which he was distinguished, led him by the hand into his study, and spoke to him in the tone of affectionate encouragement. On the evening of the same day he was induced to expound a portion of Scripture in the house of his friend Mr. York, at Sheriff-Hales. "This," says he, "was my first attempt. I hope I can say I was in earnest, and shall be unspeakably happy if the Lord bless the word. Lord, keep me humble—low in the dust!"

So acceptable was this modest attempt, that Mr. York, on the following day, insisted on his preaching, at six in the evening, at a farm-house belonging to his father.

"The kitchen," Mr. Burder observes, "was full, and some stood without. I endeavoured, in the fear of God, to speak from Luke iv. 18. 'The Spirit of the Lord God is upon me,' &c. I was much assisted, and had far more boldness and liberty than I expected. The people were all attention; some wept much, and many were greatly moved. Lord, thou canst cause the seed to spring up, and bring forth fruit in much abundance. O Jesus, friend of sinners, make it useful; make me so happy as to hear of some turned to thee! Lord, give me true humility! Let me not fall into the condemnation of the Devil! Only thou, Lord, canst keep me! O vouchsafe to grant me this foundation-grace! I was somewhat encouraged by this first attempt, and therefore ventured to speak again on the following sabbath."

By this humble process was the author of the "Village Sermons" introduced to the ministry of the gospel. We can conceive of a high apostolic-succession man, while he reads this simple narrative of facts, looking with a sneer of ineffable contempt, and pronouncing the whole transaction to be a tissue of folly and presumption. But if zeal for the glory of God, anxious concern for the salvation of souls, aptness to teach, "sound speech, that cannot be condemned," ardent attachment to the cause of evangelical truth, and a determination to "know nothing among men, save Jesus Christ and him crucified," be the inspired marks of a Christian teacher, let those who would rely upon mere rites of human investiture, take heed, lest they should run without being sent, and lest, after receiving their commission from the mitred dignities of earth, they should be rejected at last by the great "Shepherd and Bishop of souls!"

But though Mr. Burder did not enjoy the benefits of an academic education, we must not therefore rashly conclude that he was less equipped for his ministry than many others who have passed through our Universities and Theological institutions. He was one of those remarkable persons whom Divine Providence now and then vouchsafes to the church; who, by wise and successful application of their own powers to the business of self-culture, do more to fit themselves for extensive and varied usefulness than do many who spend years in a process of laborious scholastic training for the work of God. Such men furnish no example for the imitation of ordinary minds. They stand out in bold relief from other useful and devoted persons, and owe their standing and their success in the Christian church to a train of events and dispensations which have but little affinity to the ordinary plans of the Divine government. Such men as Newton, and

Scott, and Fuller, and Townsend, and Burder, in the absence of all collegiate training, have a stronger evidence of their call to the work of the ministry than could be furnished by all the certificates and by all the discipline of "the schools of the prophets."

It appears that after Mr. Burder's preaching began to be acceptable, and even popular, he was greatly at a loss to determine in what connexion he should ultimately exercise his ministry.

"I could not find," he says, "liberty for a long time to speak to my father on the subject. I knew that he was opposed to such an irregular entrance into the ministry as I was making; and that if he approved of my being a minister, he would wish me to go to a Dissenting academy. But I was at this time scarcely determined whether to take my lot with the Dissenters or not. I had found abundantly more of the power of God with the evangelical clergymen and with the Calvinistic Methodists; besides which, the formality, stiffness, and apparent pride and self-importance that I saw, or thought I saw, among some of the academicians, disgusted me. I was rather inclined to enter into the Church, under the expectation of obtaining a more extensive field of usefulness; but when I considered some of the principal objections made by the Dissenters to the office of baptism (as it seems represented to be regeneration), and the office of burial, with other articles, I found my mind freed from that bias; and I have since had sufficient ground to conclude that I determined rightly; for I cannot see how I could conscientiously have subscribed to many things in the Church; and having had so much more opportunity of travelling and opening new ground, I am exceedingly well satisfied with the choice I made."

There was much deliberation exercised by Mr. Burder in fully devoting himself to the work of the ministry. Neither the desire to be useful, nor the great acceptableness of his early efforts, withdrew his mind from that self-scrutiny so necessary in those who contemplate taking upon themselves the responsibilities of the pastoral office.

"It may be said," observes Mr. Burder, "that it is a sudden immature scheme, like many other whims of youth. I answer, it is very far from being so. Some wishes of this kind I had very early

indeed ; but the most memorable were in my first journey to Staffordshire and Shropshire, where I saw so much want of the gospel. I have ever since wished to become a ‘helper to the truth,’ and this desire has followed me and grown upon me continually. I have suspected myself, and have therefore, month after month, prayed that, if it were a temptation, it might pass from me. I have begged that pride might have no share in my views ; and I must own, that the nearer I have been admitted to the Lord in prayer, the stronger has been my desire of this work. From all this I cannot but conclude that it is of the Lord.”

After preaching, with remarkable success, in many parts of England, for the space of nearly two years, Mr. Burder entirely relinquished the pursuits of business, and, in the summer of 1778, accepted a cordial and unanimous invitation to become the pastor of the Congregational church at Lancaster, where he was solemnly ordained to the work of God on Thursday, October 29th, in the same year. Here, and in the surrounding district of country, he commenced a career of active service, the fruits of which remain, in many instances, even to the present day. At Preston, Kendal, Ulverston, Bootle, Kirksanton, Broughton, Settle, Mewith, and Garstang, and many other parts in the north of England, he will be long remembered as a man of primitive zeal and apostolic devotion. At the close of the year 1780 we find the following review of the labours of the year.

“On a review of my journeys, I find I have ridden on horseback this year about 2500 miles, and have preached 254 times, besides a variety of exhortations at prayer-meetings and church-meetings. Lord, I desire to give Thee the glory of all the strength, health, and ability enabling me to do so.”

At an early period in his ministry, (1781,) Mr. Burder commenced his labours as an author, by publishing a small tract which he entitled, “The Good Old Way.” It contained a clear and forcible statement of the fall and recovery of man, proved by Scripture, and con-

firmed by quotations from the Articles and Liturgy of the Established Church. A copy of it was sent to every house in Lancaster; and hundreds of thousands of copies have since been circulated, with incalculable benefit to immortal souls. Any one who reads it will instantly perceive the same indications of usefulness which subsequently characterised the Village Sermons. A somewhat ludicrous incident occurred at Bolton, soon after the publication of this tract.

“I was told,” observes Mr. Burder, “that two churchwardens, who observed its title, and thought it was written against Methodists and Dissenters, purchased and gave away two hundred copies at the church doors!”

At the time when Mr. Burder began his ministry, the opposition to evangelical preaching was active and inveterate, and many extraordinary scenes arose in the course of his devoted labours truly worthy of record.

“A singular incident happened at Preston. The room we occupied was over a cock-pit, seldom used, but some players took it for performing in. It was settled between the principal player and me, that we should not perform the same evening, as our people must, of necessity, pass through part of the theatre: but it so happened, that a lady in the town ordered a play on a night which was our preaching night. Mr. Blackburn came to preach, and began to sing. This disturbed the players below, who were performing *Romeo and Juliet*. *Romeo* came up, and expostulated. Our people were unwilling to give place; but *Romeo* threatened so violently, and with a drawn sword in his hand, that they felt constrained to yield, and to give over the service.”

About the same time Mr. Burder preached out of doors at Shiffnal on a Monday afternoon, when a drummer came, hired on purpose, and beat his drum immediately before him, so that he was obliged to discontinue the service; but within seven days of this occurrence, we find Mr. Burder making the following entry in his diary:—

“Preached to a great number, more than the house could contain, at Shiffnal; many came in consequence of the drummer’s opposition the week before. Thank the drummer!”

In April, 1781, Mr. Burder, in one of his preaching excursions, had the happiness of seeing and hearing the celebrated Founder of Methodism; of whom he thus wrote to a friend at the time:—

“But two days since I returned from a preaching journey of 500 miles. I was in company more than once with Mr. John Wesley. I heard him four times; twice I liked him much, a few things excepted. He has the ear and heart of such numbers, that one might hope great things from his great diligence. I hope I have learned something from him. He is concise, very logical and regular, yet not formal. He illustrates almost every particular with an anecdote. He keeps up great attention. He rises very early, and preaches at five o’clock. He preached much of love. In whatever he is wrong, he is surely right in preaching up that. O that the Lord would direct our hearts into the love of God! Faith, hope, and love are the whole of religion. We err, at least we come short of the first, consequently in all.”

During this year, (1781,) Mr. Burder formed a truly happy union with Miss Sarah Harrison, of Newcastle-under-Lyne, to which auspicious event he observes, “I may safely and thankfully apply Prov. xvii. 22, ‘Whoso findeth (such) a wife, findeth a good thing, and obtaineth favour of the Lord.’” Alluding to this step, in 1809, he says,

“I have great reason at this day to bless God for directing me to so valuable and excellent a wife, and one who has been so uniformly pious and useful, and so excellent a mother to my dear children.”

Acceptable and useful as Mr. Burder’s labours had been in Lancaster, and parts adjacent, he began to conclude, in the spring of 1783, that duty called him to seek for another sphere of labour. The fluctuations of his congregation, and the small increase of his church,

viewed in connexion with other more favourable openings which then presented themselves to his notice, induced him to contemplate a speedy removal from a post which he had occupied, with much zeal and devotedness, for the space of nearly six years. Among the scenes of labour to which his attention was directed, at this critical juncture, Walsall and Coventry presented peculiar claims. In the month of June he visited them upon invitation; and having sought counsel of his attached friend, the Rev. Matthew Wilks, he received from his pen the following characteristic epistle.

DEAR BROTHER,

Tabernacle House, Bristol,
May 21, 1783.

Yours is just come to hand, and I am happy to give you any information, which may determine your resolutions toward Coventry.

As to the dark side of that congregation, I know of none, but what is common to all; viz. some "who know not the God of their fathers."

My principal objection to settling there was a sense of my own inability for a stated pastoral charge. I never did, I do not now, think myself equal to it. This is true. Those who have only a few buttons, buckles, pins, &c. to sell, should peddle them about the country in a little hand-basket; while those who have a large assortment of every valuable article may, with greater advantage, open shop for fixed customers.

The reasons why they have not yet had a minister settled over them, is chiefly owing to me, in not giving my answer sooner; though this was at their request, fearing that if I did it before I had paid them another visit, I should do it in the negative. I wished them not to be in a hurry, and objected to some who, I thought, would not do them any good. Ministers they might have had in abundance, but you know there are many who are rather a curse than a blessing where they go.

They are gradually increasing in regular hearers and in members; and they promise, under a godly minister, to be a very large interest; for the city is large, populous, and very ignorant, and yet there is a great spirit of hearing: indeed, I think there is the beginning of a great work. There is a populous country around, where you may labour; and, indeed, they want—(no flattery)—a man just of your make.

I begin to think you are their long-looked-for minister, and I hope I have not believed in vain.

Yours, M. WILKS.

P.S.—I do not know your wife; should I desire to be remembered to her, perhaps you would say it was ceremony; but I have a good opinion of her for your sake, and hope she will do every thing to merit it.

On the 4th of August, 1783, Mr. Burder, after supplying the pulpit of West Orchard chapel, Coventry, for two Sabbaths, received an unanimous call to become the pastor of the church assembling in that place of worship, members and subscribers uniting in the call.

“After returning to Lancaster,” (on a visit,) observes Mr. Burder, “I accepted the call from Coventry, judging that there the providence of God provided for me a scene of action in a larger congregation and a more populous city, where greater usefulness might, under the blessing of God, be hoped for; and the result proved I was not mistaken.”

For nearly twenty years the subject of this memoir exercised his ministry in the city of Coventry, with equal credit to himself, and benefit to the souls of men. His preaching was not only acceptable, but popular; so that, in little more than a year after his settlement in his new charge, it became necessary to erect galleries to accommodate the numbers who flocked to listen to his plain, faithful, and animated discourses. The expense incurred by the improvement of his place of worship rendered it necessary for him to solicit the pecuniary aid of his friends in London; and the Rev. Rowland Hill, having heard of his intention to visit the metropolis, addressed the following quaint but friendly letter to him.

St. George's Road, Southwark.

My dear brother Burder,

And so you are coming to London, upon the delightful errand of begging. Much good may it do you. I have had enough of that, to last me for a good seven years to come. To be sure it is true, that

honest people should always pay their debts. I wish you success in paying off your Coventry debts; but you must know that I have an old score against you, on which account I draw out the following just demand:—

‘George Burder, late Bishop of Lancaster and its environs, now translated to the see of Coventry, debtor to Rowland Hill, rector of Surrey Chapel, vicar of Wotton-under-Edge, and curate of all the fields, commons, &c., throughout England and Wales;—for supplying one month the metropolitan church at Lancaster, and many other places throughout the diocese at large, the sum of one month’s labours for the Surrey Chapel, from the above-mentioned bishop, is most justly demanded.’

And now, my dear brother, to come to a serious settling of the point. Through many difficulties, you must know, we have erected a large standard for the gospel on this side London. The poor sheep left in the country are near my heart. I am looking up to the God of providence, to direct my way amongst them for a few weeks. Will you let me entrust the care of the chapel with you during my absence? You will by no means find it such a burden as entirely to confine you, if you would wish to go elsewhere. I dare say an acceptable exchange may be provided. We have only two sermons on Sabbath, a lecture on Tuesday evening, and on Friday morning. Now I must request you to send me an answer to the following queries, as soon as you can. When do you come to town? How long do you stay? How far can you engage to supply my London rectory? My love and respect for you make me put this confidence in you, and request this favour from you. That God may bless you in all your ways, and prosper you in all your undertakings, is the very sincere prayer of

Your affectionate Brother,

R. HILL.

During his visit to London, which was upon the whole successful, Mr. Burder preached six times for Mr. Hill, and assisted almost all the popular ministers then labouring in the metropolis. On his return to Coventry, he entered upon a course of ministerial exertion, seldom equalled, never, perhaps, surpassed in modern times. In addition to the faithful discharge of his immediate pastoral duties, which were numerous and weighty, we find him engaged in visiting the county jails; attending the last hours of dying malefactors; delivering discourses on occasion of their execution;

preaching at the opening of new places of worship; undertaking extensive itinerancies for the spread of evangelical truth; introducing the first Sunday-schools which existed in the city of Coventry, opening rooms at the extremities of the town, for the accommodation of such of the poor as could not be induced to attend regular places of worship; publishing his excellent work, entitled, "The Closet Companion," his Notes on Bunyan's *Pilgrim's Progress*; and in every way laying himself out for extensive usefulness in the important sphere in which God had placed him.

But the most active and honoured of God's servants are not exempted from the visitations of his chastening rod; rather is it his method to train them to the exercise of sympathy and kindness, by causing them to taste of the bitter cup of sorrow and distress. In the year 1787 it pleased the wise Disposer of events to remove two of his children, Mary and George, into the world of spirits. Mary was his first-born, and the stroke fell heavily on himself and his beloved wife. In reference to this mournful event, he thus writes :

"April 26.—A great trial was appointed for me and my dear wife—no less than the removal of our first-born, our dear Maria. At three o'clock in the afternoon, after about a week's severe illness, she expired, at the house of our friend Mr. Evans, where she was on a visit when taken ill. Her disorder was the small-pox, then prevalent in the town, and at that time I was not quite satisfied about inoculation. She had been a very lovely child, in disposition as well as person; and, though not four years and a half old, she seemed to take delight in hearing of Jesus Christ. O what a change did disease and death make in her pleasant form! Acute, beyond expression, were my feelings; yet, I trust, I was enabled to say, 'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!' He hath taken her away from this evil world, I doubt not, to himself. O that I, my dear afflicted wife, and the rest of my dear children, may be well prepared to follow her to endless glory. This was a very afflictive event to me. O that it may prove lastingly instructive!

Very shortly after this, a similar affliction followed, in the death of my youngest child, George. He was visited by the same fatal disease, and, after one week's illness, expired. 'God hath spoken once, yea, twice, saying, Be ready!' May I always be so!"

Mr. Burder was a man of an eminently catholic spirit, and enjoyed, at this period of his ministry, the intimacy of several evangelical ministers of the Established Church. Amongst these hallowed fellowships he was accustomed highly to estimate the friendship of the late Rev. Thomas Robinson, of whom Robert Hall has said, that "his residence in Leicester formed an epoch in the religious history of the county." The following letter from the pen of this eminent clergyman, on the subject of Antinomianism, then very prevalent, is well worthy of a place in these memoirs.

MY DEAR SIR,

Leicester, Dec. 22, 1787.

I am sorry to hear of your alarm about Antinomianism; but hope it will not spread, as your fears might suggest. Had I thought you unprepared to resist such an attack upon your most holy faith, I should have endeavoured to have furnished you with a few weapons. But, I doubt not, the Lord will enable you to defend his truth, and guard it against all dangerous perversions and abuse. In a few words, I would observe, that the system of Antinomianism sets aside half the work of Christ, and the chief part of the operations of the Spirit, and leaves us where it found us, the slaves of sin utterly unchanged. It puts a forced and most unnatural construction on all those passages which speak of holiness and good works; and keeps out of sight, or rather denies, the grand design of redemption, viz., to bring us back to God, by making us submit to his government. If the law be no rule of life, why does Paul talk of it, and show what is contained in it? Why does he declare that he is not without law to God, but under the law to Christ? But I will not multiply passages on so plain a point. I will only observe, that the law of God is no other than a transcript of his most holy mind, and that whoever loves one must love the other. God is also unchangeable in his mind, and, therefore, his moral law, (which is only the declaration of his will respecting the conduct of his rational creatures) cannot be repealed.

Excuse this very superficial scrawl, and believe that I love you, and wish you all success. Mrs. R. joins in respects to Mrs. B., and other friends whom you know, with, dear Sir,

Yours faithfully,

T. ROBINSON.

During his stay in Coventry, Mr. Burder evinced a degree of public spirit, on all fitting occasions, worthy alike of the patriot and the philanthropist. He partook in no degree, however, of the political demagogue, or furious partisan, though he lived in times, and was surrounded by circumstances, which might have jeopardied the prudence of a less discreet observer of mankind. He was among the first of his brethren, out of London, to move for the repeal of the test and corporation acts; but not approving of the conduct of some who were his associates in this legitimate struggle for religious liberty, he withdrew from their fellowship, and sought by other means to accomplish the same important object.

Of the Birmingham riots, in 1791, which issued in burning down Dr. Priestley's meeting-house, the Old Meeting, and many private dwellings of Dissenters, Mr. Burder expresses the following just and uncompromising opinion :—

“This was certainly a High-Church-of-England mob, as that in 1780, in London, was a fanatic mob against the Papists. This appears to have been intended to suppress the revolutionary spirit, which it was feared the people had caught from France.”

At the same time, he justly denounces the conduct of those who, on the 14th of July, 1791, proposed to celebrate the French revolution by a public dinner at Birmingham.

By various providences, Mr. Burder was gradually being trained for yet more extensive usefulness in the church of Christ. His Abridgement of Dr. Owen's work on the Spirit, completed in 1792, placed him in

a new light before the public, and brought him into influential communication with several ministers of eminence, both in and out of the national establishment. The abridgment was much approved by some of the most competent judges; while the execution of it doubtless inured him to that clear and sententious mode of writing, which distinguished most of the subsequent productions of his prolific pen.

In 1793 two events occurred, which exerted a powerful influence upon Mr. Burder's active and benevolent mind, and which had a remote bearing in preparing the way for his ultimate removal to the British metropolis. The first was the formation, on June 27th, of The Warwickshire Association of Ministers for the Spread of the Gospel, both at Home and Abroad; and the second was the issue, in July, of the first number of the Evangelical Magazine, under the auspices of Messrs. Eyre, Wilks, and a few other ministerial friends.

In the formation of "The Warwickshire Association of Ministers," &c., Mr. Burder took an active part, and was appointed, in fellowship with Dr. Williams, then of Birmingham, and Mr. Moody of Warwick, to manage its affairs for the first twelve months of its existence. Its proceedings, which were eminently missionary, were laid before the public in the pages of the Evangelical Magazine; and there can be no doubt that, in connexion with other agencies, such, for instance, as Dr. Bogue's Appeal, it contributed materially to the formation of the London Missionary Society. The Evangelical Magazine aided in the same great design; and, from its very commencement, was warmly patronized by Mr. Burder, who became one of its earliest contributors.

"I well remember," observes Dr. H. F. Burder, in his father's Memoir, "young as I then was, the deep interest my father expressed in the formation and in the prospects of the Missionary Society. It was the very subject on which he always delighted to converse when in the bosom of his family. It had taken possession of his heart. He viewed every engagement on earth as inferior in importance to that of aiming at the conversion of the world, and the universal extension of the kingdom of Christ. His efforts to promote this glorious object, during the entire remainder of his life, seemed to display all the force of principle, with all the ardour of feeling; all the steadfastness of habit, and all the calmness of deliberation, with all the reliance of faith, and all the patience of hope."

Of the first meeting of the Missionary Society, which took place on Tuesday evening, the 22d of September, 1795, Mr. Burder thus writes :

"I went to London on the 21st of September, in order to be present at the institution of the Missionary Society. It was a memorable season—to me the most memorable and interesting occasion of my life. The public services appeared to me to be favoured with an uncommon degree of Divine influence. A set of feelings, partly new, or new in their degree, were experienced by me, and very many."

The period was now rapidly advancing when Mr. Burder's path to London was about to be made plain. As early as September, 1796, he was unanimously invited to take the oversight of the church assembling in Lock's Fields, Walworth, now under the pastoral care of the Rev. George Clayton; but the importunity of his flock at Coventry prevailed so far at this time, as to induce him to decline the invitation, though he evidently longed to be in closer contact with the proceedings of the London Missionary Society. But in 1803 events occurred which decided his course, and brought him to the metropolis. They were, first, an invitation, on the death of the Rev. John Eyre, A.M., to succeed him as secretary to the London Missionary Society, and editor of the *Evangelical Magazine*; and an unanimous call to become the pastor of the Congregational church

assembling in Fetter-Lane, where his revered father and beloved brother had long held the office of deacons.

“I thought,” he observes, “that my sphere of usefulness would be greatly enlarged, and the connexion be far more agreeable to my taste and wishes, the labour also on the Lord’s-day being more proportioned to my bodily strength. I ventured therefore to accept these appointments, I trust with a sincere desire to glorify God and edify his church; humbly hoping and trusting, as well as praying, that the great Head of the Church will supply my dear old friends at Coventry with a faithful minister.”

Mr. Burder commences a notice of this event in his diary by stating, that he had “found some disagreeable things at Coventry, with less prospect of usefulness than formerly.” When we call to remembrance how long and how faithfully he laboured in that city, and how much Providence smiled upon his removal to the metropolis, we cannot regret the decision to which he was brought, nor regard it in any other light than as an expression of the sovereign will of Him “who walks amidst the golden candlesticks, and holds the stars of the church in his right hand.”

The remaining portion of this brief and imperfect sketch will now be devoted to a survey of Mr. Burder’s character as the pastor of a flourishing metropolitan church; as foreign secretary to the London Missionary Society; as editor of the *Evangelical Magazine*; as sustaining and adorning the several relations of private life; and as the author of “*Village Sermons*,” which have far exceeded any other similar productions, in extent of circulation, and eminent usefulness to the souls of men.

It is proposed to view him, first of all, as the pastor of a large and flourishing city-church. It cannot be denied, that he arrived in the metropolis amidst vast advantages for the prosecution of his pastoral duties. With the

reading, study, observation, and experience of twenty-six years of public life, he could not fail to enter upon his charge at Fetter-lane as “a workman that needed not to be ashamed.” Well received by all the London ministers, Methodists, Dissenters, and evangelical Churchmen, and well known to the whole religious community, as one who had done good service to the cause of Christ, he had every facility for making a powerful and lasting impression upon the flock who had invited him to take the oversight of them in the Lord. His state of mind, as expressed in his diary at this time, was eminently humble and devout.

“June 26, 1803.—O Thou, who hast led and fed me all my days, God of my father, leave me not, nor forsake me. I feel that I need thy wisdom and strength for my new engagements, which are indeed important. Who is sufficient for these undertakings? O God, let thy grace be sufficient for me! I desire to be kept from pride and self-seeking. But why should any circumstance elate me? ‘There are thorns everywhere,’ as good Archbishop Leighton says;—I expect to find them in my present situation. Tribulation must be had in the world; in Christ may *I* have peace! I have noticed in my reading, that many ministers and others have been removed to another world not long after their removals to new situations; and it has often happened that persons who have just built new houses, and entered upon pleasant situations, have been speedily called to forsake them by death. If this should happen to me, it will be no new or strange thing. The will of the Lord be done! O that I may ever live with eternity in view! May I read, pray, study, preach, write, as one whose evening is at hand, who may not have long to work, and therefore should be diligent. O may I be doubly diligent, that I may be found of him in peace!

“I took my leave of my old congregation, though not formally, last sabbath evening, with these words:—‘What I say unto you, I say unto all, watch!’ May I receive the exhortation myself which I give to others? O may I watch and pray daily!

“Exchange of situation gives advantageous opportunities to correct what has been amiss. I desire to do this, and humbly resolve to do it. I desire to pray more; to pay more attention to personal and closet religion, in which, I know, I have been very deficient. I see also the necessity of more family devotion, and attention to the religious instruction of my children. I intend to take more pains with

my sermons, and to aim very much at the conscience. Abundant opportunities offer themselves for public engagements; these I desire to attend to in the fear of God, and in constant dependence on his help. I wish to guard against the snares of London, especially too much company, lest my precious time should be consumed in trifling. And this will I do, if God permit and assist.

“ I have begun my work to-day, at Fetter-lane, with these words, ‘ Pray for us,’ &c. O that a spirit of prayer may prevail among the people for me, and for themselves; then shall I hope that the steps I have taken, and the new connexion I have formed, will be for good—good to myself, good to my family, good to the general cause of religion, and for the glory of the God of grace! Amen, and amen.”

In this truly Christian spirit did Mr. Burder enter upon his new sphere of labour. That the result should be favourable, can be no matter of surprise. His ministry at Fetter-lane, if not strictly popular, was at least highly acceptable; and the frequent additions made to the church and congregation furnished cause for devout thanksgiving to God, both on his part, and that of his friends. In the summer of 1806, it became necessary to enlarge the meeting-house in Fetter-lane; and, on his birth-day, June 5, 1808, he thus records his sense of the goodness of God, in crowning his labours with success:—

“ Another birth-day! aged fifty-six. So long spared, and enabled to preach thrice generally on the Lord’s day, after many engagements in the week. Surely God is very good to me, thus continuing my strength for his service, in a variety of ways—ways peculiarly suited to my inclination; and I would account it a great privilege to be entirely employed in the service of Christ, and for the souls for which he died.

“ I have the pleasure of seeing the church at Fetter-lane much enlarged—doubled, I believe, in the five years I have been pastor.”

In all the great movements of Christian benevolence which marked the era of his ministry in the metropolis, Mr. B. took a lively interest; which, considering his pastoral and other multiplied duties, afforded striking evidence of the method and activity of his mind. The Tract and Bible Societies occupied a large place in his heart, and

owed much to his wisdom and zeal, both in their origin and subsequent progress. The following memorandum shows with what delight he contemplated these admirable societies.

“ March 7, 1804.—Memorable day ! the British and Foreign Bible Society founded. I and others, belonging to the Tract Society, had long had it in view ; and after much preparation, in which we did not publicly appear, a meeting was called at the London Tavern, and that society began with a very few, which afterwards filled the earth with its fruit. Nations unborn will have cause to bless God for the meeting of this day.”

As a preacher, Mr. Burder evinced qualities rarely attained by our most popular ministers. He knew better what to state and what to withhold, in treating a particular subject, than any man the writer of this article ever remembers to have heard. If there was nothing to thrill or to overwhelm in his discourses, there was every thing to indicate a matchless propriety both of phrase and sentiment. Condensation was his forte ; he knew how to seize on the main features of a subject, and to present them to the minds of his hearers in a clear, concise, and impressive manner. His sermons were full of scripture, yet there was nothing of mere dry quotation of texts in them ; they were rich in evangelical appeal, yet free from every approach to the over-doctrinal style of preaching. His exordiums, divisions, illustrations, and perorations, though divested of all stiffness and formality, were distinguished, in a high degree, by the quality of *fitness* ; so that the attentive hearer was at a loss to determine, when the preacher had sat down, in what respects his public discourses might have been susceptible of improvement.

To the close of his ministry, when his physical energies were much abated, and his eyesight had completely failed, he retained a large measure of that simplicity and

consistency of appeal which had been the great charm of his ministry through life. When increasing years and growing infirmities rendered it necessary that an assistant and successor should be appointed by the church, it will be to the lasting honour of Mr. Burder that he imposed no barrier in the way of their deliberations, but received to his confidence and love that devoted young minister,^a who laboured as a son with him in the gospel, and on whose talented and pious ministry the blessing of the Eternal Spirit continues to rest.

As Secretary of the London Missionary Society, the full value of Mr. Burder's labours will not be known till the judgment of the great day. He had excellent talents for the conduct of business ; especially in public committees. When he had occasion to speak, he never introduced extraneous topics, and rarely ever referred to himself. And when at any time matters of difficulty arose, which occasioned some warmth of debate, he had a happy talent for turning off the edge of the controversy, by some kind expression, or by some seasonable repartee. His attention to the duties of the office which he held for twenty-four years, was most exemplary, though, from his circumstances in life, he felt himself called on to serve the missionary cause without fee or reward. To the Directors and friends of the society he ever acted with the utmost courtesy ; and notwithstanding his connexion with the institution from its very commencement, he never assumed any thing over his younger brethren, but evinced a modesty and humility of deportment which endeared him to all.

To the missionaries of the society he was wont to conduct himself with the condescension of a parent, and the affection of a brother. They all loved him, unless

^a The Rev. Caleb Morris.

from some marked defect of character in themselves. He always advocated their claims in the Direction, and never forsook them until he felt that they had merged the essential qualities of the missionary office. And even then, he leaned to mercy's side, and rendered them what service he could, by affectionate counsel or otherwise.

His letters to missionaries were distinguished by great excellencies. They were not mere official details, but effusions of a warm and Christian heart. Let the following sample to the late Dr. Morrison, on occasion of the completion of his Chinese translation of the Scriptures, suffice.

London, April 17, 1820.

MY DEAR FRIEND AND BROTHER,

I feel peculiar satisfaction in sitting down to write you a letter, which, I trust, will be delivered to you by the hands of Mrs. Morrison, from whom you have been so long separated. I rejoice in the prospect of your being together again; and may your God long spare you together, as true yoke-fellows in the cause of Christ, and in the education of your dear children.

Your last letter gives us most abundant cause of joy and thankfulness. The translation of the Holy Book of God into the language of hundreds of millions, now living and hereafter to live in China and neighbouring countries, is now finished! That herculean task is at length completed? To Him alone, who gave the power to effect this great work, and who alone can render it effectual for its intended purpose—the illumination and renovation of human minds—to Him alone be the glory, now and for ever more! But, my dear friend, we ought not, we will not, we do not, forget the laborious agents whom he has been pleased to employ for this end. We thank him for you, and for your helper, Mr. Milne. We bless God, who has continued your lives in a sultry climate, maintained your mental and corporal powers, and spared you to see the completion of your great labour. The translators of King James's Bible had a feast when they finished that work, to denote their joy and gladness on the important occasion; and though neither you nor we assemble our friends for the purpose of bodily gratification on the finishing of the Chinese Bible, yet we rejoice together, and, may I not say, with "a joy unspeakable and full of glory?" for we cannot believe that your great labour in this good work shall be in vain in the Lord, but that generations yet unborn shall rise up to bless God for the Holy Scriptures in the Chi-

nese language, and to bless him, too, that he raised up a society in England, who sent Morrison, and afterwards Milne, to produce the volume. May the God, whom you have thus served, bless you and yours with all Bible blessings, in time and to eternity.

Your observations on translations in general, and on yours in particular, are just. Never mind what opponents say; the work is done, and God will bless it; nor will he forget this "work of faith and labour of love," when he will render to every man according to his works. Bless God, my dear Sir, that ever you were born, and born again, and enabled to effect this work. You have lived to good purpose, in having lived to publish a Chinese Bible. Thank God, and take courage.

Your other works are important, though not equally so. May the Lord spare you to finish the Dictionary, and your other projected plans for public utility; and may you see the prosperity of the Anglo-Chinese College, and of the whole Ultra-Ganges mission!

We think of sending out, as soon as possible, two additional missionaries to Malacca, in order that two of those already there, and who may be already acquainted with the Malay tongue, may go to the new settlement at Singapore; a station which seems to us, as to Mr. Milne, of great probable importance.

Grace and peace be multiplied towards you; and may you long live to diffuse most widely the sweet savour of the knowledge of Christ in the East.

So wishes and prays,

Your affectionate brother in Jesus,

GEORGE BURDER.

In this enlightened, familiar, and endearing manner did Mr. Burder write to missionaries in foreign lands, aiming to cement them, by a tender bond, to the Directors and the Society. Could a collection of his official and private letters to missionaries be made, it is believed that it would furnish in itself a book of ample instructions to all who may yet embark in this good and great work.

When Mr. Burder tendered his resignation of office to the Directors, on the 20th of April, 1827, it led, on the following Monday, to the unanimous adoption of a series of resolutions in the highest degree expressive of the deep sense entertained by them of his important, protracted, and distinguished services. And on this occasion

he received a letter from his beloved friend Dr. Waugh, which is here inserted, because of the love and sympathy which it breathes.

Salisbury Place, Mary-le-Bone.

MY DEAR SIR,

I assure you that they are not words of course, when I inform you, that my heart sunk within me when Mr. Arundel, on Thursday, informed me of your purpose to resign your important office of Secretary to our society. Your silent and ceaseless industry, the candour of your mind, and gentleness of your manners, with your undeviating pursuit of the sacred object of our institution, form a loss which God only can fill up. To him we turn our eyes and raise our desires, and in zeal for his own cause we find relief and solace. The Redeemer you love and serve will give you a reward suitable to his own love, and bearing some proportion, too, to your long and tried fidelity and care.

I ever am, my dear Friend, most truly yours,

ALEXANDER WAUGH.

In referring to Mr. Burder's claims, as editor of the *Evangelical Magazine*, for the space of twenty years, it would be impossible to speak in too high terms of commendation. To this important branch of his public duty he devoted a large portion of his valuable time ; and by his able conduct of the work, and his extensive correspondence with ministers, with a view to promote its wider circulation, it owes, in a great measure, the hold it has secured of the public mind. Many of the best papers which appeared in the *Magazine*, while he was editor, were the production of his own pen ; and though he was a strong advocate for maintaining the neutral ground which it originally occupied, there were not wanting occasions on which he rebuked the furious bigots of his age, in a firm and manly tone. He had a remarkable talent for collecting and arranging materials, suited to the general design of a work answering to the character of the *Evangelical Magazine*. When the present editor succeeded to his venerable friend, in 1824, he found in

him a meek and wise counsellor, and profited much by the suggestions of his mature intellect, devout heart, and lengthened experience. He can never forget the candour and freedom from dictation which marked all the correspondence of the deceased. Few men knew better than Mr. Burder how to correct a fault, or to suggest an improvement, without inflicting a wound in a sensitive mind. He was, indeed, "a good man, and full of faith, and of the Holy Ghost."

In the bosom of his own family, and in all the walks of private life, Mr. Burder's character shone with a conspicuous lustre. His home and his fire-side were the dwelling-place of love and sanctified friendship. Many afflictions and bereavements were experienced beneath his roof; he had again and again suffered the loss of beloved and pious children; he had seen the grave close upon the wives of two of his sons; the partner of his days had long been a peculiar sufferer; and the latter years of his own life were visited with painful malady and the loss of sight; but the equanimity and peace of his mind never forsook him, and, to his dying hour, he continued to exhibit that gentleness and sweetness of manners which impart to domestic life an undying charm. His own excellent father had set him an example of keeping up an uninterrupted intercourse with his children, even after they grew up to manhood; and, pursuing the same happy method with his own family, he not only retained the warm glow of their affections, but exerted an influence in the formation of their characters which contributed, in no inconsiderable degree, to their piety and usefulness in future life. His correspondence with his sons is in the highest degree interesting; and it appears to have been maintained, without interruption, from their boyhood to the hour of his death. What joy

must this man of God have felt, in seeing his three sons occupying such honourable and useful walks in life ! and, on the other hand, how strongly must they feel that “ a good man leaves an inheritance to his children ! ”

One need scarcely ask how such a man died ; for whatever might be the immediate frame of his mind, from physical causes, at the moment of dissolution, there could not fail to be hope in his death. But his end was peace—unmixed peace. In the midst of pain, languor, and darkness, he was filled with the calm and settled hopes of immortality.

“ A state of drowsiness and torpor,” observes Dr. Thomas Burder, “ frequently oppressed the energies of the brain, and indisposed it for any continued engagement. The realities of an unseen world appeared much to occupy the mind when at all capable of exertion. The Scriptures, especially the promises, were frequently read to him, with short portions from devotional writers. Yet, even under all these infirmities, my father was generally tranquil and serene, and still continued to engage in our family worship, offering a few simple, earnest, appropriate petitions, in the most humble and affecting manner, not only for spiritual blessings, but for mercies adapted to the peculiar state of the metropolis and of the country, in which a fatal disease, and an alarming spirit of insubordination, were simultaneously raging ; not omitting special supplications for the king, and the queen, and the government, under these anxious circumstances.

“ At length, even sitting in an easy chair became burdensome. *All* was labour and sorrow : so much so, indeed, that on awaking from sleep, the beloved sufferer would sometimes say, ‘ Well, I hoped it would have pleased God to release me before this time.’ No very marked change, however, occurred until the 29th of May, when I could not but perceive that life was fast ebbing away. The breathing became laborious ; the pulse faltered ; and there seemed to be but little power of expression, although in the intervals of sleep, we had reason to believe, there was still perfect consciousness. The prayer my brother Henry offered, while we knelt down around the dying-bed, received our dearly-beloved parent’s hearty amen. As the day advanced, respiration became more and more difficult, yet unattended, we have reason to hope, with any increase of actual pain. At length, between nine and ten o’clock, our dearest father, having placed his

arms in their natural position, with the most tranquil expression of his venerable countenance, gently, and almost imperceptibly, ceased to breathe."

"His mortal remains were deposited in the family vault in Bunhill Fields on the 5th of June, the eightieth anniversary of his birth. His three sons, the four eldest of his grandsons, with other relations and friends, together with the deacons and many of the members of his church, and the ministers who officiated on the solemn occasion, accompanied the body from the house of his youngest son, in Brunswick Square, where his last years had been spent, to the City Road Chapel, where a large body of Directors of the London Missionary Society, with some of the members of the church at St. Thomas's Square, Hackney, were waiting to receive the mournful procession."

The Rev. Caleb Morris, the late colleague of the departed, read suitable portions of Scripture; the Rev. Robert Winter, D.D. delivered an appropriate and impressive address; and the Rev. George Collison offered up fervent prayer to the Most High for a blessing to rest on the bereaved family, and the sorrowing procession.

"Blessed," surely, "are the dead which die in the Lord; yea, saith the Spirit, for they rest from their labours, and their works do follow them." O how many has the venerated Burder met in glory who have been, instrumentally, conducted thither by his ministry, or printed discourses! The author of "The Village Sermons," "being dead, yet speaketh." Many are the monuments which perpetuate the tender recollections of such a man. His family, the churches to which he ministered, the societies in whose councils he sat, the brethren in whose fellowships he mingled, the converts who hailed him as their father in Christ—all vie with each other in strewing flowers on his tomb. But when the present generation shall have passed away, when all with whom he held sweet counsel on earth shall have followed him into eternity, and when no personal recol-

lection shall be cherished of him among all the sons of men, there is one labour of his head, and heart, and hand, that cannot die, while truth lives, and the love of truth survives in the Christian church:—"The Village Sermons" are a monument to his fair fame, which will hand down his name to a far distant posterity with undying honour. "Had Mr. Burder written only the Village Sermons," observes Dr. Fletcher, "his name would have been for ever embalmed in the grateful remembrance of the church of God."

The following just and pleasing sketches of the character, habits, and labours of the Rev. George Burder, from the pens of his honoured Sons,—the Rev. Dr. Fletcher,—and his amiable Successor in the pastorate of the church in Fetter-lane, will doubtless prove acceptable to those who have not enjoyed the opportunity of perusing his more ample Memoirs, published by the Rev. Dr. Henry Forster Burder, of Hackney.

"In the faculties," observes Dr. H. F. Burder, "of my father's mind, as in the features of his face, there was a symmetry and proportion. No one was particularly striking. Regularity and harmony gave a character and a tone to the whole assemblage. The judgment, indeed, claimed and obtained precedence among his powers of intellect, and seemed to preside with tranquil and undisputed ascendancy.

"His memory was tenacious of facts as well as of principles, though not of words. He complained, indeed, sometimes of its treachery; but a sufficient vindication of its fidelity was often apparent, when any demand was made on the affluence of those stores which had been collected both from books, and from personal acquaintance with "men and things."

"Although my father had not an imaginative mind, in the sense usually attached to the term, yet he had certainly, within a very extensive range of pursuits, an inventive mind. He had a great aptitude for contrivances of the useful, the convenient, and the agreeable, in all the departments of labour with which he was conversant. Evidences of this aptitude for invention, and adjustment, and systematic arrangement, were perceptible in his house, in his study, and in almost all the scenes of his customary engagements. But this talent appeared

to most advantage in his contrivances for doing good. He had a species of originality of mind which prompted him to attempt, and aided him in devising, new methods of usefulness.

“There was another peculiarity of my father’s mental habits, which I will describe in the language of my brother John, to whom I owe the suggestion. He was remarkable for a facility of ‘giving attention, at the same time, both to great things and to small. While duly mindful of the grand outlines of some extended scheme of benevolence, he did not overlook the most minute circumstances, either of the plan itself, or of the agents who were to be employed in carrying it into effect. This was observable in all his arrangements for missionary and other public meetings, and in the planning of missionary enterprises generally; in which, while the spread of the gospel was his first concern, the health and comfort of the missionaries were objects of deep interest to his considerate mind. This amiable trait in his character was equally apparent in domestic concerns. In the morning of a day of urgent business of a public nature, in which it devolved on him to take the lead, he would still not think it a trouble to be consulted on domestic arrangements, nor even to execute some little commissions on his way to the public meeting. In the same spirit, when at a distance from home, he would often contrive, in the course of a busy, and exciting, and fatiguing day, to seize half an hour for writing an affectionate letter to a wife or to a child.”

“In my father’s mind, by the singular goodness of God, a susceptibility of tender and even powerful impression was blended with an unusual degree of equanimity. In the midst of arduous avocations, and under the pressure of accumulated business, his mind could retain its serenity. Even interruptions, however unwelcome, did not, in general, disconcert him. He would break off from his engagement with readiness, converse with cheerfulness, and resume his task with unperturbed placidity.

“If one term, Dr. Fletcher most justly observes, might be considered as describing the prominent feature of his character, it was—simplicity. It was that simplicity of purpose and aim which proved at once the strength and the integrity of his mind. Its one object was usefulness; to this every plan of action was steadily and uniformly subordinated. There was no parade, no ostentation, no attempt at display, no ambitious effort; and he was therefore free from the anxieties and the perturbations of pride and vain glory. This concentration of aim and motive gave unity, efficiency, and consistency to his character; imparted a corresponding simplicity to his manner, his style, and his arrangements; and pervaded the entire system of his private intercourse and his public life. This was the secret spring of that calmness and repose which he usually maintained. In patience

he possessed his soul; his 'eye was single, and his whole body was full of light.' Yet amidst all these excellencies of character, no one had more lowly thoughts of himself; he was clothed with humility; and, towards the close of life, seemed more than ever conscious of his obligation to the sovereign grace of God, as the sole cause of his salvation. Every reference to his own character and usefulness gave him pain; he disclaimed all self-dependence; he felt that no righteousness but that of the Divine Redeemer could form the basis of his hope; and thus he died as he had lived,—'looking for the mercy of the Lord Jesus Christ.'

"He was an ardent lover of all good men. The image of his Saviour, wherever he discerned it, attracted his esteem and affection. There was nothing sectarian in his soul. He was, from the force of conscience, a dissenter from the national church; but bigotry and party spirit were no inmates of his heart. Most cordially did he cherish private friendship, as well as public co-operation, with Christians and Christian ministers of various denominations, declining only such unions as appeared to him to involve a compromise of principle, or a violation of allegiance to our common Lord.

"In the despatch of business on the committees of our religious and benevolent institutions, he appeared to great advantage. His coadjutors and fellow-labourers highly valued his strong sense, his sound discretion, his sobriety of mind, his integrity of purpose, his clearness of conception, his perspicuity of statement, his promptitude in suggesting measures, his moderation in urging his own plans, his candour in discussion, and the spirit of love and meekness by which he often maintained or restored the harmony of those who had differed in opinion.

"In the intercourse of Christian friendship, his manners were pleasing and attractive. There was a benignity of expression in his countenance, with a gentleness and urbanity of demeanour, to which no one could be insensible. He seemed to inspire respect and esteem, without ever exacting or even desiring it. He seemed unconsciously, but most happily, to combine dignity and seriousness, with ease and cheerfulness.

"In his family he could not but be loved. His affectionate and delicate attentions to my honoured and beloved mother, in assiduously consulting her comfort, and convenience, and inclinations, as well as her health, at once did justice to his own feelings, and to her surpassing worth. His own example taught his children most impressively to honour as well as to love their mother. Both the parents ruled by loved, and thus rendered their home and their fireside most attractive and pleasurable to their children. 'I never met with any person,' says one of my brothers, 'who uniformly took such pains as my father, to render himself agreeable to his family. He imparted as

much pleasure by his conversation at home as abroad, and was always willing to listen with kind attention to the remarks even of an inexperienced child. He was accustomed to relate to his family any interesting circumstances which had occurred during the day; and thus he inspired them with a lively interest in his own benevolent pursuits.' I cannot but think that we derived considerable advantage, in the formation of character, from my father's domestic conversation. He was accustomed, in adverting to the characters of others, to notice excellencies much more than defects. Seldom did he allude to the latter, except with some important design; and if the language of censure became necessary, it was employed with caution and with reluctance. His favourite topics were connected with the extension of the kingdom of Christ, and with schemes of practical benevolence. Sympathy with the sufferings of his fellow-men, compassion for the poor, concern for the aged and infirm, and commiseration for the oppressed, were habitually prevalent in his mind, and feelingly expressed in his conversation. On the subject of slavery, it was difficult for him to touch without kindling into a just and holy indignation of the oppressor.

" 'In the conduct of family prayer,' observes my youngest brother, who had the best opportunities of judging, 'my father greatly excelled. The breathings of his soul were poured forth in language the most simple, the most devotional, and the most touching; when any afflicted member of the family was remembered in his prayer, there was a tender earnestness, quite affecting. His prayers were short, but most appropriate and full of feeling.' As he advanced in years, his heart seemed to acquire a progressive accession of tenderness; and as several of the family were removed by death, all the affections of his heart seemed concentrated with proportional intenseness on the survivors.'

The very sight of my father seemed always to impart delight to his children. 'Where he was,' says my brother John, 'there was home. My father's house, especially on a Sabbath evening after public service, was to us all the very perfection of earthly bliss. While he inculcated and required what some would call a strict observance of the Sabbath, he was anxious that his children should not associate with it ideas of gloom or dulness. His cheerful and instructive conversation at once delighted and elevated our minds; so that now, at the distance of more than thirty years, the vividness of recollection presents in all their freshness those occasions of high delight.'

"On my father's character as a preacher it seems almost unnecessary to enter. It has been well understood and justly appreciated by no small proportion of the Christian world. His constant aim was to preach—not himself, but Christ Jesus his Lord. Simplicity of structure, clearness of arrangement, perspicuity of style, fulness of truth

in fewness of words, unity of design, fidelity in exhibiting 'the mind of the Spirit' in the text selected, and pungency of application to the conscience of the hearer,—were among the characteristics of his discourses. 'The impression they produced on the mind,' observes one who had the best opportunities of forming a correct opinion, 'seemed to be the result, not of any thing remarkably striking in any particular part of the sermon, but of its excellence as a whole. There was an adaption of each part to every other part, displaying a beautiful symmetry and entireness—all illustrative of the sentiment and spirit of the text.' In the absence of all embellishment, there was a dignified, and sometimes even an elegant simplicity, which was admired as well as approved by the most enlightened and refined among his hearers. But that which it is most delightful to record, is the abundant blessing with which it pleased the God of all grace to honour his faithful preaching. Many were the 'seals of his ministry' in the town and county of Lancaster; at Coventry, hundreds, it is believed, will bless God to all eternity for having heard the gospel from his lips; and in London also 'much people were added to the Lord.' How glorious will be 'the crown of his rejoicing in the day of Christ!'

The editor would conclude this sincere tribute to the memory of one "whose praise is in all the churches," in the words of a beloved friend,^a who now occupies the pulpit of the deceased, and who laboured with him "as a son in the gospel," during the closing years of his earthly pilgrimage.

"The characteristics of the Rev. George Burder's preaching are well known. His matter was evangelical, his manner and style were chaste, serious, free, and remarkably simple. His preaching I always considered as a reverential homage to the Bible,—to its fulness, clearness, and power. He had no roving propensities, no wildness of sentiment; he was ever at home with himself, his hearers, and his subject. His sermons were not elaborate exhibitions of metaphysical reasoning, philological criticism, or rhetorical ornament. He was generally content to walk in the open and frequented paths of truth; and if his steps were not gigantic, they were always graceful; if not rapid, always firm. If he was not a daring adventurer, that excited our astonishment, he was certainly a safe guide, that always deserved and secured our confidence. His aim was to explain and enforce the

^a The Rev. Caleb Morris, in a letter addressed to the Rev. Henry Forster Burder, D.D.

word of God, and not to fabricate novelties. He was a natural preacher of supernatural truths. In his thoughts, expressions, attitudes, and looks, there was nothing artificial; a holy sedateness pervaded all he said and did. His mind was generally full of serenity; and in the pulpit this was not only visible in his countenance, but audible in the tones of his voice. Mr. Burder's preaching was, to the last, remarkably methodical. The spirit of order which reigned in his mind and habits, communicated itself to every subject he discussed. He greatly loved order, though evidently not for its own sake. The plans of his discourses were admirably simple; the most ignorant might understand them; the most forgetful might remember them. Some one remarks, that the sermons which may be remembered with ease are generally worth remembering. If so, all must admit that those of Mr. Burder possessed unusual worth; for many of them are well remembered by his flock, and will be till the day of death. May the recollection of them be blessed!"

M E M O I R

OF THE LATE

REV. ROWLAND HILL, M.A.

FORMERLY OF ST. JOHN'S COLLEGE, CAMBRIDGE, AND FIFTY YEARS MINISTER
OF SURREY CHAPEL.

THOSE who have had the pleasure of attending the opening service of the London Missionary Society, at Surrey Chapel, on the morning of the second Wednesday in May, and of watching the animated expression of Mr. Hill's countenance, while Dr. Chalmers or some other minister of Jesus Christ, has pleaded the cause of missions, will retain a lively impression of the joy which such engagements imparted to the mind of this truly apostolic man. With many others, he was ardently attached to the London Missionary Society, on account of the catholic principle upon which it was based, and because it had first drawn him within the circle of missionary operations. From the formation of the society, in 1795, to the close of his active and devoted life, he was the warm and steady friend of the institution, and, for many years, took a prominent part in the management of its public affairs, frequently attending the meetings of the Directors, and, in various other ways, doing eminent service to the cause. The popularity of Mr. Hill's ministry, and the great and deserved influence



Rev. H. Hill

M. Vick



Joseph Hardcastle



H. Waugh

B. Thimble

which he possessed, at the time when the London Missionary Society was formed, did much to attach liberal Episcopalians and Calvinistic Methodists to its early missions; while his public appeals on behalf of the society, both in London and the provincial towns, drew forth, from many sources, the contributions of Christian benevolence, and presented him before the Christian world as the pledged advocate of a great catholic effort for the conversion of heathen and other unenlightened nations. If the society was less indebted to Mr. Hill than to many others who might be named, for the argument and finish of his public appeals on its behalf; to none of all its early friends was it under weightier obligations for the zeal and cordiality with which he stood forward, on all fitting occasions, to defend it from the attacks of its enemies, or to urge it forward in its career of holy and benevolent effort for the salvation of miserable and guilty millions of the human race.

Mr. Hill had a kind of honest pride—or honourable ambition—in keeping the anniversary collections at Surrey Chapel at the head of all the metropolitan contributions which flowed into the treasury of the society; and such was his own personal liberality on these occasions, and such the influence which he exercised over the property of his friends, that, to the hour of his death, the collection after the Wednesday morning discourse, at his place of worship, seldom averaged less than four hundred pounds.

It was no uncommon thing for this venerable servant of Christ to indulge a portion of his well-known eccentricity in urging on such occasions the generosity of his friends. The writer remembers to have heard him once

say, after an eloquent and powerful discourse, "You must be *barbarians*, if you will not do something worthy of Surrey Chapel, after the blessed sermon we have just heard." On another occasion, the writer heard him inveigh with considerable severity against those finely-dressed people who spent all their money on their wardrobe, and reserved nothing but shillings and sixpences for the cause of the perishing heathen. Once, indeed, he enjoined the shabby folks who meant to give nothing to remain in their seats, and not to jostle those noble-minded and generous souls who had come to the sanctuary for the purpose of yielding their hearts up to the impulses of Christian benevolence. If such appeals were not always in perfect keeping with good taste, they were at least characteristic of the author of "Village Dialogues," and gave rise to nothing but kindly emotions in those who knew the innocent raillery in which the pastor of Surrey Chapel was wont to indulge. They were often accompanied, too, with such bursts of pious feeling, that any slight emotion of levity to which they might at first have given birth, was instantly repressed by some sudden happy turn of thought calculated to stir the noblest sympathies of our redeemed nature. After indulging somewhat freely, on one occasion, in that sort of pleasantry for which he was so remarkable, and which had caused an involuntary smile to steal over the face of the whole assembly, he immediately recovered the serious feeling of the congregation by exclaiming, in an impassioned tone of voice, the big tear at the same time trickling down his furrowed cheek, "Dear friends, the old man is now getting near his journey's end; but, while his heart continues to beat, the claims of the poor perishing heathen can never be

forgotten by him ; do see to it, dear friends, that this cause lives and prospers among you when he is dead and gone !”

There were three things which Mr. Hill always did at the anniversary sermon at Surrey Chapel ; and if he failed on any occasion to perform his wonted duty, something like a blank was created in the public feeling : the first was, to read the Liturgy of the Established Church, which he did with such unaffected dignity and fervour, as often to engage the devout affections of persons totally unaccustomed to liturgical forms of worship. The admirable pathos with which he was wont on those occasions to read the forty-fifth Psalm, or the sixtieth chapter of the prophecies of Isaiah, will not soon be forgotten by those whose privilege it was to mingle in these great festivals of Christian benevolence.

The second thing expected from Mr. Hill, at the anniversaries of the society, was an address, after the sermon, on behalf of the funds, which was often very effective—always highly characteristic. The last office which he performed on these high days was, to hold one of the plates at the door next to the chapel-house. Never can any one who saw the venerable patriarch occupying this humble post forget the scrutinizing glance with which he was wont to survey the various classes of worshippers as they passed from the sanctuary, and committed their several offerings to his care. The figure and countenance of the pastor of Surrey Chapel, on these memorable occasions, would have been a study worthy of the genius of the first artist. He was so intent on obtaining a large collection, that the feeling amounted with him to a passion ; and little to be envied was the position of the niggardly or covetous professor,

who had to meet the lightning of Mr. Hill's eye, in his escape from the missionary service at Surrey Chapel.

To furnish a correct portraiture of one so peculiar in mind and habit as Mr. Hill, is by no means an easy task. It were no difficult matter, indeed, to write a party sketch, and to censure or approve agreeably to some narrow or sectarian standard. Such a sketch would but ill accord with the views of the writer, while it would evince a degree of injustice to the memory of the sainted dead, deserving the reprobation of every honest mind. Such men as Mr. Hill are not to be judged of by the rules which we apply to ordinary minds. He was altogether an original character, and he was placed in circumstances which threw around him an air of peculiarity from his first entrance upon public life. He must be an incorrigible bigot, who, after surveying the extensive and shining orbit in which this "man of God" moved for more than half a century, can wish, in his heart, that he had been restricted to a narrower sphere, or deprived of that Christian liberty which constituted him the servant and the property of the universal church. The view which he took of the state of his country, at the period when he became a minister in the Establishment, compelled him to assert for himself a freedom of ministration, which neither the spirit of the times, nor the authorities of the church, were prepared to grant. He felt that his commission from heaven was to "preach the gospel to every creature;" and beholding with intense emotion the moral darkness and profligacy which abounded on the right hand and the left, and the sad indifference and neglect which marked the conduct of the great mass of the professed ministers of religion, he became one of a noble band of witnesses for the neglected truth of God, who, with

a courage and determination worthy of the best ages of the gospel, shook off all human incumbrances, and went forth through the length and breadth of the land, preaching "repentance towards God, and faith towards our Lord Jesus Christ." If individuals of another temperament of mind, equally anxious to approve themselves to their heavenly Master, were able to abide within the prescribed limits of ecclesiastical rule, let not their apologists venture to pronounce sentence of blame upon a race of men whom God raised up by a special and merciful providence to disturb the moral lethargy which everywhere prevailed in our beloved country at the time when they entered on public life; and who did far more, by their condemned irregularities, to spread the triumphs of the gospel, than others were able to effect by the most rigid conformity to the wishes of their ecclesiastical superiors. That doting fondness for mere human order which would suffer souls to perish rather than deviate in a single instance from the strict line of ecclesiastical propriety, may be highly applauded in certain quarters; but ought it not in reality to be branded, in many instances, as treason against Christ, and the eternal interests of mankind? If it be true, that in the times when Mr. Hill "endeavoured to trim the lamp of reformed truth," it "*burned with a dimness that threatened its total extinction,*"^a how can any thoughtful man undertake to demonstrate, in reference to such times, that, however pure the intentions and fervent the spirits of zealous men may be, the greatest aggregate of good must eventually result from *orderly* proceedings." Must the servant of Christ, then, who perceives that "the lamp of reformed truth" is "threatened with total

^a The Life of Sir Richard Hill, Bart. By the Rev. E. Sidney, A.M. Preface, p. vi.

extinction," in his own short day of life, be content to wait the tardy and uncertain movements of those very ecclesiastical bodies upon whom the guilt of extinguishing "the lamp of reformed truth" has been mainly chargeable? This would seem, upon any just and scriptural view of individual responsibility to God, to be a very unaccountable line of conduct, unless it can be shown that a man's ecclesiastical obligations exonerate him from paying any regard to the dictates of his own conscience as enlightened by the word of God.

It may be that such men as Wesley, and Whitefield, and Hill, and others who might be named, should have dissolved their connexion with the Establishment, or consented to adhere to its rules; but that they could ever have effected the same "aggregate of good" to the souls of men by a strict line of "*orderly* proceedings," will not be maintained by any one capable of forming an unbiassed estimate of the immediate and remote consequences which sprung from their devoted ministrations. It is firmly believed by the writer, that the "*orderly* proceedings" of such men as Mr. Walker, of Truro, and others, were indebted in no small degree for their success to that vast excitement of the public mind which the less orderly and irregular members of the clerical body were the means of producing, as they travelled from city to city, and from county to county, everywhere, in church or chapel, in public edifices or private dwellings, in market-places or on commons—"preaching Jesus and the resurrection." Such men might but little resemble the mass of Christian teachers in their own age and country; but he who reads the Acts of the Apostles will find that both their labours and sufferings bore a striking affinity to those of the first heralds of the cross.

These general remarks will receive still more ample illustration as the successive scenes of Mr. Hill's life and ministry pass in review before the mind of the reader.

The REV. ROWLAND HILL was born at Hawkstone, near Shrewsbury, the family seat of his ancestors, on the 23d of August, 1744. From certain ancient documents yet extant, it appears that the Hills of Shropshire can trace back their pedigree to the times of Edward the First, when they were known in the county of York by the name of De la Hule, which, on their removal into Shropshire, was exchanged for that of Hill. One of the family who early distinguished himself was Sir Rowland Hill, the first Protestant lord-mayor of London, in the reign of Henry the Eighth, which office he was again honoured to fill in the reign of Edward the Sixth. He was knighted by King Henry; and, having no issue of his own, left his estates to his sisters' children, and laid the foundation of many useful charities, which still exist to perpetuate the memory of his generous deeds. In the grounds at Hawkstone, which cannot be surpassed for their natural beauties, a column has been erected to the memory of Sir Rowland Hill, as first Protestant lord-mayor of London; from the top of which "the eye can wander at pleasure over fifteen counties, or rest upon the curious rocks and woods mingled with the richest pasturage, immediately beneath it."^a

The immediate ancestor of the present Hawkstone family was Richard Hill, born March 23d, 1654, and educated at Shrewsbury Grammar School, and at Saint John's College, Cambridge; where he distinguished himself by his application to study, and was made a Fellow

^a Life of Sir Richard Hill, &c. p. 4.

of his College. Having been appointed tutor to Lord Hyde, the son of the celebrated Earl of Rochester, he was introduced to political life, and, as paymaster of the forces in Flanders, in 1691, as well as by many diplomatic missions to foreign courts, rendered essential service to his sovereign and his country, and earned for himself the reputation of that pure patriotism which merges all personal and selfish interests in an earnest and honourable struggle for the public weal. Though offered a baronetcy, in testimony of his distinguished services, for reasons satisfactory to himself, he declined accepting it; and it was afterwards conferred on Rowland Hill, the son of his brother John, and father of the subject of this memoir, who was member of Parliament for Litchfield during several successive sessions, and a man of high honour and integrity, though it does not appear that he was distinguished by that piety, which shed such lustre on the character of many of his children. Sir Rowland Hill was united in marriage to the daughter of Sir Brian Broughton, Bart., by whom he had eight children;—Richard, John, Rowland, Thomas, Robert, Brian, Jane, and Mary. Sir Richard Hill, who succeeded to his father's title and estates, was member of Parliament for the county of Salop for many years, and distinguished himself greatly in that revival of religion which took place in connexion with the rise of Methodism. He was the personal friend of Whitefield, and was the spirited defender, in his "*Pietas Oxoniensis*," of the six young men who were expelled the University of Oxford in 1768, for expounding the Scriptures and indulging in extempore prayer. Of this disgraceful piece of ecclesiastical tyranny, Mr. Whitefield, in his letter to Dr. Durell, Vice-Chancellor of the University, thus quaintly expresses himself:—"Why, if some were to be expelled for extem-

pore *praying*, were not some few others expelled for extempore *swearing*?" This appeal was the more cuttingly severe, as, in the year preceding, a young man of the name of Welling, though accused, *on good evidence*, before the Vice-Chancellor, of being drunk, and calling one of his fellow-students a fool, for professing his belief in the miracles of Moses, was screened from the consequences of his intemperance and infidelity, on a written apology for his crimes, by that very Vice-Chancellor, who, the following year, pronounced sentence of expulsion on six young men, who had committed no crime whatever, and whose only offence was, that they were more pious than their ungodly neighbours around them. Sir Richard Hill's exposure of these Oxford Divines, in his "*Pietas Oxoniensis*," his "*Goliath Slain*," and other letters and

^a The names of the young men were James Mathews, Benjamin Kay, Thomas Jones, Thomas Grove, Erasmus Middleton, and Joseph Shipman. Their accuser was a Mr. Higson, Tutor of St. Edmund's Hall, who described them as "*enthusiasts*," who ventured to talk "*of regeneration, inspiration, and drawing nigh to God!*" The Principal of their College, Dr. Dixon, to whom the accusation was first made, dismissed it, without even rebuking the young men. Mr. Higson, however, persevered in his persecuting effort, and exhibited a series of formal charges against the young men, which were heard before the Vice-Chancellor and his assessors. The names of the parties who sat in judgment in this astounding case, by which they secured for themselves an immortality of fame not to be envied, were David Durell, D.D., Vice-Chancellor of Oxford, and Visitor of St. Edmund's Hall; Thomas Randolph, D.D., President of Corpus Christi College; Thomas Fothergill, D.D., Provost of Queen's College; Thomas Nowell, D.D., Principal of St. Mary's Hall; and the Rev. Thomas Atterbury, A.M., of Christ's Church, at that time senior Proctor. These "*Heads of Houses*" sat in deliberation upon the evidence adduced against the young men arraigned at their bar; and, though not a single flaw was discovered in their morals, declared them guilty of "*crimes*" worthy of expulsion; whereupon the Vice-Chancellor pronounced that they be expelled. To what a mournful state of popish bigotry and ungodliness must the University of Oxford have been reduced, before such a sentence could have been passed or recorded!

pamphlets which appeared at the time, rendered the recurrence of such another scene of persecution in our Universities next to impossible. For this, and many other efforts of his enlightened though somewhat eccentric pen, our country and the cause of Christ are under lasting obligations. He was a man of fervent piety, strong attachment to Calvinistic doctrine, and eminent public spirit. He loved the Church of England, as by law established, but lamented her defects, and testified against her degeneracy in the eventful times in which he lived.

The late Sir John Hill, who succeeded his brother Richard in the baronetcy, was father to Lord Hill, the present Commander-in-Chief of Her Majesty's forces, and a man of considerable taste and intellect, much respected in his native county.

Thomas and Robert Hill died many years since ; and Brian Hill, who had been educated as a clergyman, but whose conscientious scruples prevented him from accepting preferment in the Established Church, was very retired in his habits, and spent a long life in comparative obscurity, at Weston, in the vicinity of Hawkstone,^a devoting himself mainly to literary pursuits, and cultivating the exercises of devotion and piety. When at Bath, he was wont to attend the ministry of the Rev. W. Jay, and to speak with gratitude of the edification he derived from his original and faithful discourses.

Miss Jane Hill, Sir Rowland's eldest daughter, was a striking example of female piety in its most exalted forms. Her letters to her brother Rowland when at school, and afterwards to the celebrated and excellent Lady Glenorchy, with whom she became intimate, afford pleasing

^a He published a poem, entitled "Henry and Acasto," and a volume of "Travels through Sicily and Calabria."

proof of the degree in which she was under the constraining influence of the love of Christ.

Miss Mary Hill, the Baronet's second daughter, was united in marriage to Clement Tudway, Esq., who was member of Parliament for Wells, in the county of Somerset.

But it is high time the Editor should quit these notices of his family, and proceed with the memoir of the far-famed Minister of Surrey Chapel. His childhood yielded grateful promise of his after years. It was lively, buoyant, and intellectual, and marked by those sallies of wit and humour, which formed an essential element of his character through life. The first seminary Mr. Hill attended, was the royal grammar-school at Shrewsbury, founded by the sixth Edward, and distinguished during the whole period of its history by its high classical character. But little is known of Mr. Hill while prosecuting his studies at Shrewsbury; but the few fragments of this period of his history which have descended to posterity, exhibit him in the light of a sprightly and generous boy, distinguished by his high spirit and open and manly character; despising every approach to meanness and vulgarity, and always taking the side of the weak and the oppressed.

It does not appear that the tender childhood of Mr. Hill was nurtured in ways of piety; though, in referring to this delicate subject, he always spoke with the caution and tenderness due to the memory of parents, who did their best for their offspring, according to the views which they entertained of parental responsibility. But it cannot be concealed, that Hawkstone was not at this time a nursery of evangelical religion, but, on the contrary, its direct antagonist; though, strange to say, Sir Rowland Hill on one occasion admitted the Rev. James Shilling-

fleet, the biographer of the late Mr. Walker of Truro, to preach in his domestic chapel, when the rector of his parish refused him admission, on account of his evangelical sentiments.^a This was a proof, as Mr. Jones justly observes, that Sir Rowland was not “greatly opposed to evangelical truth.” It is a stronger evidence still that he disliked the illiberality and bigotry manifested by his rector.

The circumstance which was overruled by God in awakening sentiments of piety in the mind of Mr. Hill was marked by its extreme simplicity. He began when a child to fear the Lord, as the result of reading Dr. Watts’ inimitable hymns for children, presented to him by a devout lady, who took interest in his open and generous character, but who little imagined what was to be the effect of her unostentatious gift. It was no wonder that through life Mr. Hill should indulge in high encomiums on these sweet compositions of our immortal bard. His brother Richard, who had become devotedly pious, did much to mature these early bud-dings of grace in the heart of young Rowland; he would often speak to him about his spiritual interests in the most pointed and affectionate manner; and once, while hearing him read Bishop Beveridge’s sermon on the words, “Behold the Lamb of God,” he received an impression of the great doctrine of salvation by the cross of Christ, of which he ever after retained a lively remembrance.

At the age of seventeen, Mr. Hill was sent to Eton, in 1761; and thither he was followed by the prayers, counsels, and devout wishes of his friends, and by the

^a See Memoirs of the Rev. Rowland Hill, M.A. By William Jones, p. 32. This is a very interesting and impartial life of Mr. Hill, written by one who thoroughly knew him.

inward strivings of the Spirit of God. Amidst scenes where the blossoms of early piety have been suddenly nipped, and where habits of youthful profligacy have been speedily acquired, he was enabled to keep his garments unspotted, and became more deeply affected by the contemplation of eternal realities than before he was introduced to this scene of temptation. While he reflected on the depravity of his own heart, and beheld the thoughtless gaiety of multitudes around him, his spirit was powerfully smitten with the words of inspired truth—"The end of these things is death;" and such was the depression of mind which he suffered for a time, that it required all the efforts of his religious friends to preserve him from sinking into a state of despondency in reference to the state of his soul.

His best earthly counsellor, at this time, was his brother Richard, who watched over him with a most tender and Christian solicitude, and who entered into a correspondence with him on religious subjects, which would have done credit to the most experienced divine. We cannot feel surprised that one who had so materially aided the development of Mr. Hill's personal Christianity should have shared so largely in his brotherly affections through life. During the whole of Mr. Rowland Hill's sojourn at Eton, and St. John's College, Cambridge, we find this faithful and loving brother continually pressing upon his attention the several important topics connected with vital godliness, and evangelical doctrine; warning him, on the one hand, against the blandishments of fashionable life, and, on the other, against the equally fatal snares of formal and pharisaical Christianity.

A letter which he received from his brother Richard, when at Eton School was of such essential service to

him in his spiritual interests, that a sense of duty prompted him to forward a copy of it for publication in the Evangelical Magazine, in the month of April, 1794. He accompanied it with a note to the editor, of which the following is a copy:—

“It was written to me by my dear brother, Sir Richard, when I was first called to the knowledge of the truth, being at that time a boy at Eton School. He was then himself but young in the divine life. Perhaps what was a blessing to *me* may likewise be profitable to some young persons among your readers in similar circumstances.”

The letter itself is as follows, and is an admirable specimen of fraternal affection and fidelity.

London, February 22, 1762.

MY VERY DEAR BROTHER,

Though I have been in town upwards of three weeks, yet I have hitherto deferred writing, that I might let you know when the works of Archbishop Leighton, which you desired Archer to buy for you, were to be at Eton, where you may expect to have them by the next machine, directed for you at Eton, carriage paid. The reason they could not be got sooner was owing to their being almost out of print. May you, by the grace of God, be enabled to relish, digest, and practise the divine truths contained in the writings of this excellent prelate, than whom the Church of England never had a brighter ornament.

But what I particularly admire in this archbishop is, that spirit of patience and resignation to the Divine will, under every dispensation, which breathes throughout all his compositions, and plainly discovers itself to have been the habitual temper of his renewed heart—a temper which is the very life and soul of Christianity, and which alone can bring true peace and comfort to the mind of the believer. But, then, how is this disposition to be obtained, since false presumption is often mistaken for peace of conscience, and a stupid apathy and insensibility may make a person think he has attained a true gospel resignation, when, in reality, he knows not what it means? If we may believe the scriptures, it is faith which brings peace and resignation to the soul—“being justified by faith, we have peace with God through our Lord Jesus Christ;” and again, “Thou shalt keep him in perfect peace whose mind is staid on thee.” The conscience being first awakened by the Holy Spirit to see its own defilement, and afterwards pacified by an application of the blood of sprinkling, attains a sweet composure and resting upon the faithfulness of the

Redeemer and the all-sufficiency of his undertaking, and is assured that "all things shall work together for good to those who love God, and are the called after his purpose." This consideration makes it the desire of the Christian's heart, that the will of God may be done in him and by him; and therefore, under the most distressing circumstances or sharpest sufferings, he can say, "Lord, thou knowest what is good for me better than I do for myself, therefore not my will but thine be done." Moreover, the soul thus brought out of darkness into the marvellous light of the gospel, sees an amiableness and excellency in Christ Jesus which before he knew nothing of. Once he could look upon the blessed Redeemer as having no form nor comeliness in him that he should desire him, but now he sees him to be altogether lovely, the chief among ten thousand, full of grace and truth. Having now obtained the precious faith of God's elect, Jesus is become precious to his soul; "for to them that believe, he is precious," says St. Peter. Time was when this poor perishing world, and its riches, honours, and pleasures, ran away with his affections, but the bent of his heart being now changed, he pants only after the unsearchable riches of Christ, the honour which cometh from God, and those pleasures that are at his right hand for evermore. Time was when his own will was his rule, and the commandments, ordinances, and people of God were all irksome to him; but now, being born from above, and passed from death unto life, it is the desire of his heart to be guided by the word and Spirit of God. He counts his commandments no longer grievous, but a light and easy yoke; he says of the ordinances, It is good for me to be here, and his delight is in the saints of the earth, and all that excel in virtue. These things, my dear brother, I am well assured you know by happy experience; and most certain it is, that flesh and blood hath not revealed them unto you, for the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned; and human nature can rise no higher than its own source, which is earthly, sensual, devilish; but the anointing which you have received of God abideth in you, and shall lead you into all truth. "Nature," says good Bishop Cowper, "is stark blind to the things of grace, since these only can be apprehended by Divine illumination, nor can be taught by any other teacher than by the Spirit of God." But though it has pleased the Lord to show you in some measure the mysteries of his kingdom, yet remember that you are but a babe in Christ, and know but in part; therefore be frequent and earnest in prayer for fresh supplies of knowledge, faith, grace, and strength; and you have all possible encouragement to be so, since in Christ all fulness dwells, and out of that fulness we receive grace for grace. Learn, then, to guard against self-dependency, and to live more upon Christ; see that he be made unto you wisdom, righteousness, sanctifi-

cation, and redemption. Resign yourself to him in all his offices, as a prophet, priest, and king—a prophet to teach you, a priest to make atonement for you, a king to reign over you and in you. View him in his pastoral office, in the character of the good Shepherd, the Shepherd that gave his life for the sheep. Consider his watchfulness and tender care for his dear chosen flock, that little flock to whom it is his good pleasure to give the kingdom, having redeemed them by his blood out of every tongue, and kindred, and people, having promised them eternal life, and betrothed them to himself in faithfulness, that they might never perish, and none might pluck them out of his hands. Consider, my dear Brother, how that when you, as a poor helpless sheep, were gone astray, this dear Shepherd sought you, and brought you back. Remember how, when wandering further and further from his fold, he made you hear his voice and follow him, carrying you as a lamb in his bosom, and gently leading you whilst you were with young. O, think of this love, which passeth knowledge, and may it fill your heart with praise, and your tongue with thanksgiving. Let it constrain you to live to him who died for you, and to grow daily more and more in conformity to his blessed image, that so you may adorn the doctrine of God our Saviour in all things, and by well-doing put to silence the ignorance of foolish men, who would falsely accuse your good conversation in Christ.

But remember that it is not sufficient that you set yourself against outward sins; you must be watchful against heart sins, those sins that are most woven in you by nature and constitution: therefore try and examine yourself what manner of spirit you are of. Take the Psalmist's advice—"Commune with your own heart and in your chamber, and be still;" fear not to know the worst of your case at all times, since this is the only way to mend it, whilst self-ignorance and self-conceit have shipwrecked their thousands. Let pride, peevishness, and self-will be brought forth, lamented, mortified; and, instead of them, seek to put on all the tempers and dispositions of the meek and lowly Jesus, with all the several lovely graces of his Spirit. Bear patiently with the perverseness and oddities of those who are under the dominion of fallen nature, and therefore objects of pity, not of revenge; condescend to the lowest offices for the lowest people, when you can thereby render the least service either to their souls or bodies; become all things to all men, so far as you can consistently with your holy profession, yet take care that you abuse not your liberty for a cloak to sin, for sin in the least degree allowed or consented to, will damp the comforts, deaden the graces, and hinder your progress in the divine life. See, then, that you be watchful against the first risings of sin. Dally not with so dangerous an enemy, and, though it will plead hard to be spared, give it no quarter, but clothe yourself with the whole armour of God, and fight like

a true Christian soldier in the strength and under the banners of the great Captain of your salvation, till Satan be bruised under your feet, and death be swallowed up in victory.

I shall add one word more, and I have done.—Be diligent in your studies. However human learning may prove a snare to such as are vainly puffed up in their fleshly minds, yet in a gracious heart it is very desirable; and if it is your prayer and endeavour that whatsoever attainments you make in profane literature may be subservient to the nobler end of rendering you instrumental to the good of souls, and useful to the church of Christ, there is no fear of your being hurt by those detestable maxims and principles with which the most admired classical authors abound; but rather will they be the means of discovering to you the blindness and depravity of human nature, and the necessity of seeking that only true wisdom that cometh from above, and without which all other wisdom will prove, in the end, to be only refined folly.

And now, with my sincere prayers, that if it be the will of God ever to call you to the work of the ministry, you may be fitted and prepared by his grace and Holy Spirit for that most important office, and by your steady attachment to our most excellent church, in a season wherein there is so dreadful a departure from the doctrines of her homilies, articles, and common prayer, may prove yourself a faithful labourer in the vineyard of our blessed Lord, I conclude myself your most affectionate Brother,

Both by grace and nature,

RICHARD HILL.

P.S.—Pray remember me in love to our dear Brother, to whom you may either read or show this letter, which I desire you will keep, as I hope it may hereafter, as well as at present, be of some use to you.

Of an equally salutary tendency was the following letter addressed jointly to Mr. Rowland and Mr. Robert Hill, while at Eton. Well might the Rev. E. Sidney, to whose memoir of Sir Richard Hill the editor is indebted for the sight of it, say respecting it, that “a more striking instance of affectionate fraternal advice than that which is contained in this letter has seldom met the public eye.”^a

^a The Life of Sir Richard Hill, &c. p. 42, 43.

Vine-street, March 4th, 1762.

MY DEAR BROTHERS,

I was in hopes of seeing you again before I went into Shropshire, but, as I have deferred my journey as long as possible, that Andrew (who, by the goodness of God, is got perfectly well through the small-pox) might be able to go with me; I am therefore obliged to take the nearest way, and cannot possibly call either at Eton or at Mr. Berkley's. However, I know I need not assure you that it is not through want of inclination, that I am not to converse with you any more upon the one thing needful before we meet at Hawkstone in the summer. But I trust the grace of God will keep you amidst all temptations by which you are beset, and that you will be diligent in the use of those means which he has appointed for the seeking and granting fresh supplies of that grace. Whatever you read, bring it home in self-application to your own hearts, and ask yourselves (each of you) this question—"Have I had any experience of these truths in my own soul?" For it is not barely reading so many religious books, nor being able to discourse on religious subjects, that constitutes the real Christian, but a deep sense of our own sinfulness by nature and practice, and of our great need of a Redeemer, with a true spiritual hunger and thirst after righteousness, and an earnest desire to be daily more and more conformed to the image of Jesus Christ. Whatever falls short of this, deserves not the name of religion; and so far from standing us in any stead, will only tend to deceive us with delusive and presumptuous hopes that have no foundation in the infallible word of God. I have sent you back that excellent little treatise, entitled "Heavenly Paths," having got some more of them since I saw you.

With my sincere wishes that you may be blessed with all spiritual blessings in Christ, and experience an abundant share of those solid joys and comforts which the vain and transitory pleasures of this world are unable to give, I subscribe myself, my very dear Brothers,

Yours most affectionately,

RICHARD HILL.

The following additional letter from Sir Richard Hill to his brother is so characteristic of its author, and at the same time so truly excellent in its matter and spirit, that the editor cannot deny himself the pleasure of introducing it in this part of Mr. Hill's memoir.^a Such letters from an elder brother could not have failed, by God's blessing, in being highly beneficial.

^a Life of Sir Richard Hill, &c. p. 48.

TO MR. ROWLAND HILL, Eton.

MY VERY DEAR BROTHER,

You will, no doubt, be rejoiced to hear, that, by the blessing of God on the means made use of for the recovery of our dear sister's health, I brought her perfectly well from Bristol to Hawkstone on Wednesday last. May He who hath effected this cure be pleased also to heal all the spiritual maladies of her soul, and may her temporal afflictions be sanctified to her eternal good, which, that they shall be, we have the promise of him who cannot lie; for it is written, as many as I love I rebuke and chasten; and again, all things shall work together for good to those who love God, and are the called after his purpose. O, what an unspeakable privilege it is to have a covenant God to fly to in every time of need! Blessed are the people that are in such a case, yea, blessed are they who have the Lord for their God!

Some directions and exhortations, which I send by this post to a friend, who, by the free grace of our God, has lately been made partaker of the blessings that are in Christ Jesus, may not be useless to you. I shall therefore transcribe them, hoping that, by the blessing of Him who can make use of the feeblest instruments for the greatest ends, they will prove the means of your growth in grace, holiness, and comfort. They begin as follows:—

As we justly lament the folly of every one who thinks to build without first laying the foundation, so this folly is as much more flagrant in spirituals than temporals, as the concerns of the soul are more interesting than those of the body, or eternity more important than time. The first thing, therefore, that I would desire you to examine into is, whether you are really building upon the only sure foundation? And what that foundation is, the apostle expressly declares in the following words: 'Other foundation can no man lay than that is laid, which is Jesus Christ.' 1 Cor. iii. 11. Try yourself, then, whether, as lost and undone in yourself, deeply sensible of the natural apostacy of your heart from God, weary and heavy laden with the burden of sin, and renouncing all hope and help from your own righteousness, duties, repentance, resolutions, &c. you do really rest upon Christ as your only and all-sufficient Saviour, relying solely upon his blood to pardon you, his righteousness to justify you, his Spirit to sanctify you. He it is who came to seek that which was lost; and we must see and feel ourselves lost without him, before we can in sincerity seek an interest in that salvation which he has purchased; for the whole need not a physician, but those who are sick; and so long as, either in whole or in part, we cleave to our own doings, and are not brought off from all dependence on the covenant of works, one or other of these two things must happen—either we shall conceit so highly of ourselves as to think lightly of, and greatly to undervalue,

the redemption that is in Jesus, or else we shall walk in continual darkness and discomfort, and a legal slavish dread of wrath, whereby all our avoiding of sin will proceed from a wrong principle—a principle of fear, instead of love and gratitude—and all our obedience will be the forced drudgery of a slave, and not the effect of the filial disposition of a child. This, I am convinced, is the case of many sincere people; and it is wholly owing to a lurking spirit of self-righteousness and unbelief, which prevents them from submitting to the righteousness of God, and closing in with that full, free, all-sufficient salvation which the gospel holds forth to guilty helpless sinners, through the God-man, Jesus Christ, showing them that by his obedience unto death the law is fulfilled, and infinite justice satisfied to the uttermost; that, by his resurrection from the dead, God accepted the payment he made for his people, and discharged him from the prison of the grave, in token of their full acquittal; and that he is now at the right-hand of God, entered as their head and forerunner, dispensing his gifts, according to their various necessities, and making intercession for them, that where he is, they may be also. Well, then, may we say with the apostle, ‘Who shall lay any thing to the charge of God’s elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? In all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.’

I know well that the natural man, who discerneth not the things of the Spirit of God, is ever ready to object against this living wholly upon Christ, making him our all in all, our alpha and omega, as a doctrine that tends to licentiousness, and to the prejudice of morality and good works. I say this is the stale objection of almost all natural men, who even pretend to a mighty zeal for the interests of holiness, whilst they are living after the course of the world. But whosoever makes this objection, hereby plainly evidences himself never to have received the grace of God in truth, and to be a stranger to the nature of justifying faith, and to the constraining power of Christ’s love. For how is it possible that we should be one with Christ, and not endeavour to be like him? If we partake of his Spirit, will not the fruits of that Spirit appear in our life and conversation? Can he who is brought into the marvellous light of God’s dear Son, have any longer fellowship with the unfruitful works of darkness? Can the head be holy, and the members unholy? Can he that is united to Christ, be

employed in the service of the devil? Certainly not. It is true we are, as our Church observes (Art. XI.), justified by faith only, without works; but then it is as true, that there can be no real faith which does not produce good works, for the tree is known by its fruits; and as faith is the root of works, so works are the fruit of faith. We do not then make void the law by faith; God forbid, but we establish the law; for though, through our weakness, we cannot be justified by it, yet it still remains as a rule of life to every justified believer. Besides, the Christian does not only look upon holiness as his duty, but as his privilege; for being vitally united to Christ by faith, he receives from him a new nature, being, as saith St. Peter, made partaker of the Divine nature, which nature as much inclines him to holiness as the old corrupt nature does to sin. Thus, being regenerate and born again, he is transformed in the spirit of his mind; he hath put on Christ, and is renewed in every faculty of his soul. But still, let us remember that we are renewed but in part: so long as we are in the body, we shall find a law in our members warring against the law in our mind; the old man will be still striving for the mastery, and, if he must die, will die hard. Let this consideration make you ever watchful over the first risings of sin, and may you be continually looking to Jesus for strength to check it in the bud, and not to harbour it one moment with delight, otherwise you know not into what iniquity you may be hurried, especially when any temptation from without meets with a suitable corruption in the heart to act upon. For want of attending to this caution, many a child of God has been dreadfully borne away with the tide of his lusts, and led to the commission of sins, which at other times he could hardly have believed he could have fallen into. We see this evidenced in David's adultery, Peter's denial, &c. See, therefore, that you make conscience even of your most secret thoughts, and watch and pray that you enter not into temptation; yea, pray without ceasing, and however backward you may at times find the flesh to this exercise of prayer, yet never give way to sloth and listlessness; but if you find your heart cold and dead, pray that it may be warmed and enlivened. Never rest satisfied with the mere performance of this duty, but always seek to maintain that communion with God in it, without which it will be dry and uncomfortable, and perhaps nothing better than lip-labour. And for this end, it will be incumbent upon you to avoid, as much as your situation will allow, whatever may be destructive of a holy, lively, spiritual frame; such as carnal company, vain conversation, and idle visits; which things greatly tend to deaden grace, and to extinguish the life of God in the soul.

To prayer add diligent reading of God's word, supplicating that Spirit which inspired it, to be your teacher, to lead you into all truth,

and to enlighten your understanding that you may see the wonderful things of God's law.

And now, my dear Brother, I must add one caution more to you. Take heed that you be not staggered by the unprofitable walk of professors. Remember all is not gold that glitters ; and that there is a great deal of difference between knowledge in the head, and grace in the heart. Nay, even they who are really the children of God by faith in Jesus Christ, have also their spots, and do too often act greatly below the high dignity unto which they are called. Beware, therefore, that you be not encouraged to go beyond Christian liberty in any matter, because you see other Christians do so ; but whilst you copy their graces, be very careful not be led aside by their falls and infirmities. I am in a particular manner bound to repeat this caution to you with regard to myself, from a consciousness that my example before you has not been such as becometh the gospel ; but be assured that this reflection affords me constant matter of humiliation, and that it is the earnest desire of my heart to be daily more and more conformed to the image of Christ, and more and more meet to be a partaker of the inheritance of the saints in light. As the directions here laid down are diametrically contrary to the principles and practices of a world lying in wickedness, it is not to be doubted, but your adherence to them will bring upon you much reproach and opposition, from those who are yet in their natural state of blindness and alienation from God, whether careless or formal ; for there cannot be conceived two things more contrary than the Spirit of Christ which dwells in all true believers, and the spirit of the devil which reigns in all the children of disobedience. If you were of the world, the world would love its own ; but because you are not of the world, and Christ has chosen you out of the world, therefore the world will hate you. But be of good cheer ; he who spoke these words tells you that he has overcome the world for your sake. If we would have Christ, we must have his cross also ; and if we suffer with him, we shall also reign with him.

I have at other times said so much to you on the necessity of minding your studies, that I trust I need say no more on that head ; not doubting but you will, by divine grace, endeavour to overcome natural slothfulness of disposition, which otherwise will be a great hinderance to you in your temporal as well as your spiritual concerns.

I cannot conclude this epistle without my grateful thanks to your Christian friend, Mr. Stephen, for all his kindness to you. God grant that you may profit by his exhortations !

And now, my very dear Brother, with my sincere prayers for your growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ, I conclude,

Yours most affectionately in every dear tie,

R. H.

Though called in early life, by divine grace, into the fellowship of God's dear Son, Mr. Hill had an impressive view of the depravity of his nature, and of the sovereignty and power of that dispensation by which he had been rescued from sin's delusive dream. He looked on himself as "a brand plucked from the burning," and magnified the riches of that love and mercy by which he had been prostrated as an humble penitent at the feet of Christ.

The following lines, written soon after the full surrender of his heart to the service of his Redeemer, abundantly evinces his admiration of that grace whereby he had been "made accepted in the Beloved."

" Did ever one of Adam's race
Cost thee, my Lord, more toil and grace,
Than I have done, before my soul
Could yield to thy divine controul?

How great the power, how vast the sway,
That first constrained me to obey!
How large the grace thou didst impart,
Which conquer'd sin, and won my heart!

Vile was my heart, deep plunged in sin,
A dismal den of thieves within,
Where every lust presuemd to dwell,
The hateful progeny of hell.

A deep apostate from my God,
I trampled on the Saviour's blood;
I scorn'd his mercy, mock'd his pain,
And crucified my Lord again.

But, lo! the chief of sinners now
Is brought before thy throne to bow:
Surely this mighty power from thee
Can conquer all that conquers me.

Hail, dearest Lord, my choicest love,
By pity drawn from realms above,
I wonder at that grace of thine,
That won a heart so vile as mine."

The residence of Mr. Hill at Eton presented, in some respects, an aspect of moral sublimity. Young, vivacious, witty, the member of an influential family, every thing conspired to foster pride, vanity, and dissipation; and he full well knew and felt the natural propensities of his sinful heart. But what a change had grace wrought in him! His mental powers and habits were all sanctified by the divine Spirit; and during the four years in which he remained in that seminary, he laboured with sleepless zeal to diffuse those blessed hopes which had taken possession of his own bosom. He became the centre of a circle of pious young gentlemen in the college; not a few of whom will have reason to bless God in eternity that they ever ranked him among the number of their youthful associates. Yet he was the very reverse of gloomy or morose in his general habits and intercourses. No student enjoyed more than Mr. Hill an innocent repartee, or a sprightly turn of thought in conversation. Once a debate arose among the students upon the powers of the letter H, some contending that it had all the force and energy of a distinct letter, and others maintaining that it was only a mere aspirate, and might well be dispensed with, without any real disadvantage to our language. Upon which Mr. Hill got up, and with surpassing good humour exclaimed, "To me, gentlemen, the letter H is most valuable, for if you take it away, I shall be *ill* all the days of my life."^a

The time had now arrived when Mr. Hill was to be removed from Eton to Cambridge. This event, which engaged the solemn deliberation of his own mind, and that of all the pious members of his family, took place towards the close of the year 1764. At first he entered

^a See Mr. Jones's "Memoirs," &c. p. 45.

as a pensioner at St. John's, but afterwards he became a fellow-commoner. Although his religious character was now fully established, we find his brother Sir Richard still exercising a watchful care over one in whom he perceived, with a kind of prophetic eye, the germ of future celebrity and usefulness in the church of Christ. No sooner, therefore, was Mr. Rowland Hill settled at Cambridge, than he received the following communication from his faithful and affectionate correspondent:—

TO ROWLAND HILL, Esq. St. John's College, Cambridge.

Hawkstone; Dec. 17, 1764.

MY VERY DEAR BROTHER,

I think I cannot begin my letter with a more acceptable piece of news, than that of dear little Brian's^a safe recovery from the small-pox, with which distemper he was seized the fifth of this month. By the blessing of God, it has had a safe turn, which began on Wednesday, and he is now getting better fast.

* * * * *

You say that as you have about five weeks' vacation at Christmas, you should be very happy to spend it with my sister T [udway] in London; and indeed I should be very glad to have you there, both because I have daily more and more reason to hope the Lord is at work with her soul, and because you would there enjoy so many blessed opportunities of hearing the gospel and of conversing with the people of God; but as my brother Tudway and she do not leave Hawkstone till some time next month, your vacation would be nearly over before they reach town, otherwise the *shortness of your purse* should have been no hinderance to your journey, and as you will have a fortnight's vacation at Easter, if they give you an invitation to come up then, I will gladly defray all your expenses.

I rejoice at the account you send me of your Eton companions, and of their zeal for God; may he continue to prosper their endeavours for the good of souls more and more, and enable them, by their own lives and conversation, to bring honour to the name of Christ in this perverse and crooked generation, which I am sorry to say so few professors do. It is easy enough to talk and pass as a Christian, but to be a Christian altogether is indeed a very great thing. A Christian is a light in darkness; a city set on a hill. A Christian is the salt of the earth. A Christian is chosen out of the world. A Christian's

^a Their younger brother, afterwards the Rev. Brian Hill.

body is the temple of the Holy Ghost. A Christian is born of the Spirit, and made partaker of the Divine nature. A Christian is one with Christ, and Christ is one with him. A Christian is a member of Christ's body, of his blood, and of his bones. There is a stronger union between a Christian and Christ, than between a vine and the branches, a husband and wife, food and the eater, a building and every stone that belongs to it. A Christian is a servant of God, a child of God, a friend of God, a co-heir with Christ, a brother of Christ, the spouse of Christ. And wherefore all this, but that he *should show forth the praises of Him who hath called him out of darkness into the marvellous light of God's dear Son?* A Christian, then, should make the glory of God the end of all his actions. He must not be conformed to the world, nor even venture to the utmost brink of his liberty; for, if he does, says dear Archbishop Leighton, he will be in danger of going beyond it. A Christian's life ought to be a continual sermon. He ought never to countenance the carnal world in those things wherein their carnal hearts are engaged, however innocent they may be in themselves; for that which is lawful, is not always expedient, and the pomps and vanities of the world, as well as the sinful lusts of the flesh, must be renounced. Oh! we none of us consider sufficiently how great a thing it is to be a Christian.

Though you will receive this some days before Christmas, yet as that blessed festival is now approaching, I am naturally led to say something relative to the season, and to express my sincere wishes that you may really spend a joyful Christmas and a happy New Year: *happy and joyful*, not in the common acceptation of these epithets as usually annexed to this wish, and implying an abundance of feasting, rioting, and carnal mirth—horrid profanation!—but happy and joyful in the best and scriptural sense of the words, with a calm, holy, spiritual joy! May all the great and glorious ends of our Immanuel's incarnation be answered in you and by you, and may you indeed find him unto you a Saviour, even Christ the Lord.

Again, with regard to the approaching new year, what better questions can we put to ourselves than some such as these? I see that time flies swiftly away. I see days and years pass over my head like the vanishing smoke. I see that I am hastening to eternity faster than even the wings of the wind could carry me, and know not but this hour may finish my course. To eternity! where, if I am found in Christ, endless happiness awaits my departing soul. If not, what have I to expect but blackness of darkness for ever, in that *lake which burneth with fire and brimstone, where the worm dieth not, and the fire is not quenched, where there is weeping, and wailing, and gnashing of teeth?* What effect have these awful considerations had upon me? Am I more given up to God this year, than I was the last? Am I waiting for the bridegroom's call, having my loins girt, my lamp trimmed,

and my oil burning? Does my faith show itself in my fruitfulness in all good works? Are the divine graces of hope and love kindled in my heart, and am I bringing these graces into action by purifying and cleansing myself from all filthiness of flesh and spirit, perfecting holiness in the fear of God? Is pride and every other evil temper become more mortified? Is my zeal for the glory of the Redeemer, and for the increase of his kingdom in the hearts of sinners, more lively and active than it was the last year? Are my chief companions and friends those who love and fear God; or, if I am situated where none such are to be found, is it the grief and burden of my soul to see the gospel salvation so sadly slighted and neglected? In a word, is Christ more precious and is sin more odious to me now, than they were this day twelvemonth? Or is the matter quite otherwise with me? Do I see time advancing, life advancing, every thing in creation, towards its period, and that which ought to advance the fastest, viz. the true interest of my immortal soul, alone standing still, or, what is worse, advancing towards destruction?

These, or such like inquiries, I would often put closely home to my own heart, particularly at the commencement of every new year, as a spur to my growth in grace with my growth in age, and as motives to convince me more experimentally of the vanity of time and the importance of eternity.

* * * * *

And now with my sincere wishes and prayers for your swift advancement in your learning, but particularly for your advancement in the school of Christ,

I conclude myself,

Your most affectionate Brother, both by nature and grace,

R. H.

It was the great privilege too of the subject of this memoir, to be favoured, while at Eton and Cambridge, with a series of most admirable and edifying letters from the pen of his sister, Miss Jane Hill, who was truly one of the excellent of the earth. These letters, which Mr. Sidney has very judiciously introduced into his life of Sir Richard Hill, are rich in evangelical sentiment and experimental piety, and are written in a tone of affection, breathing the very spirit of heaven. The following extracts will furnish some idea of their extraordinary value:—

June 7, 1764.

Surely nothing on this side heaven can be compared with the delights which are attendant on communion with the Redeemer, and the sensible manifestations of his love; well may we desire a continuance of such blessed views and visits. * * * Our great care must be that we do nothing to provoke him to withdraw, and to hide his face; that we carefully watch over our own naturally corrupt and desperately wicked hearts, and suppress every thought that may grieve his good Spirit. Those that experience divine comfort should greatly fear sinning it away.

Oct. 10, 1764.

I trust the fiery trials with which you were compassed before you left home, have all worked together for the good of your precious soul, and that those which you will doubtless meet with during your stay at the University, will make you cleave more closely by faith to Jesus, the author and finisher of that faith. Oh, my dear brother, may that blessed God-man strengthen you with strength in your soul according to his word, which, as the bread of life, strengthens the heart to undergo what God is graciously pleased to inflict upon his people. May he assist you to do the duties, and courageously to resist the temptations, with which the soul is continually beset, both from within and from without, and to bear up under every trouble you may meet with in your present pilgrimage. The power of Jesus should be the Christian's support in every time of trial; and we have a gracious promise that it will be so, if we by faith and prayer apply to him. Then will all that the enemies of our peace can contrive against us, be brought to nothing. Jesus is strong; happy that he is so, for we are frail, weak, and impotent; yet he can hold us up, and enable us to stand fast. The weakest believer that hangs upon him, though all the terrors of hell, the assaults of Satan, the world, and the allurements of sinful nature be against him, will find Jesus a secure defence, and his standing as unshaken as the strongest structure supported by columns of brass.

Nov. 30th, 1764.

My dear, dear Brother—I should be very uneasy concerning the present dark state of your soul, were I not convinced that almost all who have been savingly awakened, and brought to the true knowledge of our Lord and Saviour Jesus Christ, have at times experienced the same state of spiritual desertion, of which David is a most remarkable instance. Our Lord's design in such desertions is for the trial of our faith and patience, consequently for the good of his people's souls. He is righteous and just in all his dealings, and when we are deprived of the faith of assurance, we must live by a faith of

adherence. My dearest Brother, be frequent and earnest at the throne of grace; be diligent in reading and meditation on the written word; and Godwill, no doubt, in due season, shine with transcendent lustre on your now benighted soul.

Stand fast in the Lord, and let not Satan distress your soul with doubts and fears. Take hold on the covenant of grace. Christ—O, the wonders of redeeming love!—Christ has done *all* for you; he has left you nothing to do, no conditions to bring; only believe, watch, and pray, lest you enter into temptation. I need not, my dear Brother, tell you that the whole ground on which your acceptance with God is built, is the righteousness of Christ; for this, says Mr. Walker,^a is the provision made in the case by the covenant of grace, so that our justification with God cannot be *forwarded by any thing good in us* on the one side, nor *hindered by our guilt* on the other. We are justified by a righteousness not wrought *in* us by the Spirit, but wrought *for* us by Christ. He has done his part in the covenant of grace, has been obedient unto death, and thereby has vindicated God's government and satisfied his justice. My dear Brother, why should we doubt? We can never deserve so much as Christ has merited. Justice can have no demand upon the believer. Jesus has discharged *all*. It is true, we have sinned, greatly sinned; but we are assured our iniquities are laid on Jesus, and shall we suppose that God will demand payment of us also? These are dishonourable fears. Cleave close to Jesus by faith, and lay hold on the everlasting promise of the gospel.”^b

Who can fully estimate the benefit of such a monitor, in the person of a beloved sister, to a young and inexperienced Christian, just entering on college life, at a time when the whole current of public feeling was opposed to every thing in the shape of a distinct recognition of the doctrines of grace?

On entering Cambridge, Mr. Hill, notwithstanding the general degeneracy of the University, found himself associated with a few kindred spirits, who were willing to take up their cross and to follow Christ, and who counted it all joy to be reproached for his sake. Of these the Rev. David Simpson, of Macclesfield, the Rev.

^a The Rev. S. Walker, of Truro.

^b Life of Sir Richard Hill, &c. pp. 63, 65, 66, 69.

Mr. Pentycross, of Wallingford, and the Rev. Mr. Robinson, of Leicester, were some of the chief.

“Our custom was,” observes Mr. Hill, “to read with each other the Greek Testament, and other evangelical publications: these meetings were always concluded with prayer. The University was almost in total darkness. No wonder, therefore, if, for such exercises, and for some other strong symptoms of a *Methodistical bias*, we were specially marked, and had the honour of being pointed at as the curiosities of the day. This did good. Others soon joined us, to the number of ten or twelve: some of them were *Nicodemian disciples*; others have proved bold and useful ministers; and some of them, I trust, have been taken to glory.”^a

An event which exerted a powerful influence on the mind of Mr. Hill took place soon after he entered college. He had been heard of at Cambridge as a youth of rare promise; and the Rev. John Berridge, vicar of Everton, having been apprised of his great decision for God, invited him to spend his Christmas holidays with him. The young collegian gladly embraced the invitation; and the result was, that a friendship was formed between these kindred spirits, which continued till the death of Mr. Berridge, and which has, doubtless, been renewed in heaven. Mr. Hill’s friends disliked his intimacy with one so obnoxious to the great body of the clergy, and did not fail to warn him of his danger. He was determined, however, to think and act for himself in this matter; and acknowledged through life how much he had been indebted to the pious counsels and faithful preaching of this servant of Christ, whom the excellent Mr. Newton pronounced to be, “a first-rate man, both as a minister and as a Christian.”

It is not very improbable that Mr. Hill’s early intimacy with Mr. Berridge tended in some degree to

^a Journal of a Tour through the North of England and parts of Scotland, &c. By Rowland Hill, A.M. p. 4.

foster in his mind that love of singularity which afterwards characterised his public addresses, and which occasionally subtracted from the real dignity of the Christian pulpit. The undoubted fact is, that Mr. Hill was much attached to Mr. Berridge, and that, like him, he adopted a somewhat quaint mode of proclaiming the great truths of the gospel. From the period of his acquaintance, however, with Mr. Berridge, we find him entering on a course of active service in the cause of religion, which, if not strictly consistent with the understood rules of a college life, was eminently indicative of zeal for the glory of God, and the salvation of souls. Though a very great irregularity in an undergraduate, and indeed in any one hoping to gain favour with the authorities in the church, we find young Rowland expounding the Scriptures in cottages, preaching in the vicinity of Cambridge, and visiting jails, workhouses, &c. &c. calling sinners, wherever he could find access to them, earnestly to repent, and to flee from the wrath to come. Strange to say, these evangelical labours brought on him "a heavy fight of affliction," both from his tutor and his parents; which induced him, in 1766, to ask counsel of the immortal Whitefield; with whom at that period he became well acquainted. That veteran in irregularity urged the young evangelist to persevere in his career of usefulness with dauntless courage, looking up to God for his blessing; and assured him that his youthful zeal and devotedness had engaged the prayers and sympathies of some of the finest spirits of the age on his behalf. He had sought counsel in sincerity, and he received it with submission, determining not to shrink from what he believed to be the path of duty. His own striking character of Whitefield was, in many respects, a faithful portrait of himself.

"It pleased God," said he, "to give him a most enlarged mind, and liberated him from all the wretched trammels of education. He knew no party; his glory was to preach the gospel to every creature. Bigotry his soul abhorred; and, like a second Samson, he had so made her main supporting pillars to totter, that we may rejoice that she trembles to the very foundation, and daily live in hope that her entire destruction shall complete our joy. Now, though I cannot thank the Devil for any thing, yet I will say, I thank God for that permissive providence, whereby that great man, being turned out of churches, esteemed it his duty to preach at large."^a

So intense was the mortification of the family at Hawkstone at the defiance of order shown by the young Cambridge divine, that threats were added to remonstrances, and that his income was reduced to a mere pittance, quite insufficient to meet his necessary expenditure, and throwing him at times on the bounty of others. He often referred with deep emotion to those days of sore conflict. Once, in his old age, when visiting at Hawkstone, and when he had received the most delicate and polite attentions from Sir John Hill and his family, he remarked to a lady, while walking in the beautiful terrace, "You have seen how I am now received here, but in my youth I have often paced this spot bitterly weeping; while by most of the inhabitants of yonder house, I was considered as a disgrace to my family. But," he added, while tears fell down his aged cheeks, "it was for the cause of my God."^b

In 1769, Mr. Hill obtained his Bachelor's degree, with honours, notwithstanding the amount of time and effort which he had devoted to evangelical labours not connected with his College course, which proved him to be both a diligent student, and an average scholar. But the time had now arrived when he had to pay the penalty of his irregularities.

^a See Mr. W. Jones's *Memoirs*, &c. p. 52.

^b *Sydney's Life*, &c.

“For visiting the sick,” he observes in his journal, “and imprisoned, and expounding the Scriptures in private houses, I met with no less than six refusals, before I gained admission into the Established Church—but, blessed be God, all this proved for the furtherance of the gospel. ‘The wrath of man shall praise him, and the remainder thereof shall he restrain.’”

For four long years did he sue in vain for ordination, while hundreds of ethical essayists, thread-bare moralists, and foppish dandies, in the mean time, without let or hinderance, received it at the hands of the bishops. Never, however, did he abate his zeal in the cause of his Master, but, wherever an open door presented itself, he hastened to proclaim “the unsearchable riches of Christ,” and in several extensive itineracies met with the most cruel treatment from the then barbarous peasantry of the country: he was ridiculed, assailed with offensive missiles of every description, and more than once burnt in effigy; but his holy courage and love of souls never forsook him. Good John Berridge meant something highly complimentary in reference to this young and enterprising divine, when he said of him, about this time, to the late Countess of Huntingdon,

“So I find you have got honest Rowland down at Bath: he is a pretty young spaniel, fit for land or water, and has a wonderful yelp. He forsakes father and mother and brethren, and gives up all for Jesus;—and I believe will prove a useful labourer, if he keeps clear of petticoat snares. The Lord has owned him much at Cambridge, and in the north, and I hope will own him more abundantly in the west.”^b

While the bishops were refusing to ordain Mr. Hill in the Establishment, many opportunities of advantageous settlement out of it presenting themselves to his notice; but his powerful leanings to the Church of England prevented him from taking any step which might have the effect of dissolving his connexion with an institution,

^a Mr. W. Jones's Memoirs, &c. p. 65.

to which, with all its restrictions and imperfections, he was devotedly attached. When Whitefield died, in 1770, Mr. Hill was so popular and useful in the two chapels belonging to that eminent man, that the whole religious community looked with confidence to him as his successor; but though he was ready to preach the gospel whenever and wherever invited to do so, he was not prepared to set light by the ordination of bishops, though from the following letter to Mr. Pentycross, one of his College friends, who had been rejected by the Archbishop of York, he does not appear to have regarded it as in any way essential to the exercise of his ministerial functions :—

Wells, August 1, 1770.

MY DEAR PENTY,

I never sat down to write to you with such a glee as at the present, since I have known you. From the very bottom of my soul I wish you joy, on account of your being an outcast for God. This good news I had about nine days ago from Mr. Ivison, my dear friend, of Leeds. I could scarce help writing to you immediately, but have, with much pain, waited till you could have this letter free. Your rejection pleases me so much the better, on account of your having met with it from my old friend, the prelate of York, who was the last, blessed be God, that put the same honour on me. At first, when they began to reject me, I was coward enough to give way to my fears, and fool enough to conclude that unless I went forth overlaid with black, the very colour of the devil, I never should prevail; but, blessed be God, that every day's experience more fully proves to me that all my fears were nothing but deceit. Will my dear Penty (though he has frequently rebuked me for it) suffer me to boast myself a little, while I think I may venture to say, I mean it not for my glory, but for *your* encouragement. The poorest of the poor, and the vilest of the vile, is the only character that at all times I mean to claim as my own, while, at the same time, may I be enabled to give all the glory to the power of triumphant grace, that in any measure helps us to go forward. Thousands and thousands attend all about these parts, and the evident power of great grace is abundantly amongst us. We have more than enough daily before our eyes, fully to convince us that no human garb, or human authority, shall ever be wanting, when the power of the gospel is

present to heal. Upon the whole, every day's experience more fully satisfies me that all things that have ever hitherto happened, have been entirely for the best.

I do not, however, my dear Brother, mean to lay down my conduct as a rule for your walk; no, I trust, from my soul, that I detest the thought of ever assuming that place in any man's conscience, which so strictly belongs to God. My only and ardent prayer for you is, that God may abundantly baptize you with his Holy Spirit;—first fit you for his will, and then teach you what it is. If your eye is but simple, and your heart indeed devoted to God, no doubt you will not long be left in the dark.

After having said thus much, I mention what follows in general terms. As a despised outcast, and servant of the dear Lord Jesus, I can answer for hundreds, yea, I may say thousands, that long to have the honour to receive you, as a messenger of the gospel, in their open arms. I can answer for Bristol above all places besides—how gladly they would receive you, as their own soul! and as they have done me the unsought kindness to put me into the Tabernacle connexion in that city, and having thereby some right to send you an invitation, I do, with multitudes of others, send you a most cordial one; if you find your heart inclined to cast your despised lot amongst us, and come without delay. The harvest in these parts is truly very great, and our labourers are but few. Multitudes of fresh places are lately broken up, and promise wonderfully for established works, and it only grieves us that we cannot attend even half of our calls. Dear Captain Joss has been amongst us, he will help us when he returns, which, I believe, will not be for some weeks, as he has now gone to preach about Wales. He has been preaching about Gloucestershire to larger congregations than ever Mr. Whitefield had. About 15,000, or upwards, was his congregation on the Sunday before last, at Hampton Common.

Direct for me at the Rev. Mr. Kinsman's, Plymouth: but as I am not certain whether that direction will be sufficient, you had better ask Mr. Keene, or some of the London friends, for a surer direction; only, my dear Penty, do remember and write soon, and when you write, pray don't forget to send me the particulars of your refusal.

Dear love awaits dear—dear Mr. Atkinson; and all the friends in London. As the last post brought me a very kind invitation from Mr. Keene to Tabernacle and Tottenham, I know not but that before the expiration of any long time, if God spares my life, I may beat up to that part of the kingdom; in the interval, let not my dear Penty, nor any of our dear friends, ever cease to pray for their and your most sincere and affectionate

ROWLAND HILL.

At last, after many a mortifying refusal, we find Mr. Hill admitted to deacon's orders, by Dr. Wallis, bishop of Bath and Wells, on Trinity Sunday, 1773, and settled as curate of Kingston, near Taunton; where his labours, during the twelve months of his residence in that parish, were greatly blessed to the conversion of souls; but, persevering as he did in his evangelical itineracies, the brand of irregularity still attached to him, and on presenting himself to the Bishop of Carlisle for priest's orders, he was strenuously refused, and never indeed attained to that standing in the Church of England. To the close of life, however, he retained all his early attachments to episcopacy, approved generally of the doctrine and discipline of the national church, and only regretted the restrictions put upon those who were anxious to promote a revival of religion within her pale. In his latter years he was wont to express himself with great delight at the amazing growth of true piety in that religious community in which he had been educated, and whose growing prosperity proved the occasion of his devout thanksgivings to God.

The same year in which Mr. Hill was ordained, he was united in marriage with Miss Tudway, sister to the late member of parliament for Wells, who proved in every respect an help meet for him; and who distinguished herself by many private and domestic virtues. As Mr. and Mrs. Hill had no children, they were enabled to devote a larger portion of their fortune to religious and charitable objects; and in the exercise of this kind of beneficence they were eminently distinguished.

Mr. Hill's refusal to submit to the regulations imposed upon a parochial clergyman, did not separate him in affection from his devoted brethren in the Establishment; with many of whom he cultivated habits of

intimacy to the hour of their death. Amongst those with whom he was specially familiar, and for some of whom he preached previously to the erection of Surrey Chapel, the following may be enumerated—men deserving to be remembered with profound veneration and respect: the Rev. William Romaine, the Rev. Henry Venn, the Rev. T. Robinson, the Rev. John Berridge, the Rev. Mr. Simpson, the Rev. John Fletcher, the Rev. Dr. Conyers, the Hon. and Rev. William Bromley Cadogan, the Rev. John Newton, the Rev. Richard De Courcy, the Rev. Mr. Pentycross, the Rev. Mr. Glasscott, the Rev. T. Scott, and the Rev. Augustus Toplady. Four of these clergymen, at least, the Rev. Messrs. Venn, Pentycross, Glasscott, and Scott, the commentator, preached occasionally for Mr. Hill at Surrey Chapel. The appearance of his “*Spiritual Characteristics*” had the effect of shutting Mr. Hill out from most of the pulpits of the Establishment, though they contained but too correct a portrait of the great body of the clergy at the time. The truth is, that events were fast tending to separate Mr. Hill from the national Church, if not *formally* and in the *actual feeling and wishes of his heart*, yet *virtually*, in his rejection of every thing like episcopal and parochial rule, and in the growing determination of the Church authorities to discountenance *Methodism* in all its forms. At the same time, Mr. Hill’s sphere of usefulness had become so vast and inviting, and his popularity was so general, that all thought of settling down within prescribed limits had well nigh fled for ever from his mind. He felt he must go forward in that career of unrestricted evangelical ministration, in which God had been pleased so eminently to bless him. And accordingly we find, after several open-air efforts, preparations were made, in 1782, for the erection of Surrey Chapel, which was

opened for public worship in 1783. The event was hailed with joy by thousands; though it called forth some virulent attacks from the enemies of Methodism. A disturbance was created at the opening of the chapel; and, soon after Mr. Hill began to preach in it, a ball was fired at him, which providentially passed over his head. The sermon which he preached at the opening of Surrey Chapel he thought fit to publish, for the sake of rebutting those calumnies which were circulated in reference to him, and in order that the public might judge of the doctrines he intended to proclaim. In the preface to this sermon, from 1 Cor. i. 23., he made some pungent remarks on his reviewers, who spoke of it as the "first-born child of absurdity."

"Their ignorance," he said, "taught them to tell the public how my infatuated hearers would walk for miles uncovered, during the severest rain, by the side of my carriage, singing hymns; that I have frequently spoken till I have spit blood, and much injured my constitution by my extraordinarily energetic mode of delivery. Now, it would be the greatest piece of ill manners to presume to say I am well, when a body of such learned gentlemen pronounce me to be sick; yet, such are the wonderful effects of my fanaticism, that I feel no more bad consequences from my much injured constitution, than if my zeal had never exceeded the completest representative of laziness in a cassock."

Surrey Chapel has been the scene of multitudes of conversions to God, both under the faithful ministry of Mr. Hill, and that of the many other devoted men who there advocated the great truths of the gospel. The labours of Pentycross, Glasscott, Venn, Berridge, and Scott, of the Establishment; and of Jay, Griffin, Sibree, Joss, Mills, Piercy, Medley, English, Bull, Slatton, and Elliott, among the Nonconformists, will not speedily perish in the recollections of the public. Thousands yet live to testify the benefit which they or their families derived from their hallowed ministrations. Both at

Surrey Chapel and Wotton-under-edge,^a in Gloucestershire, where he was wont to spend the summer months, Mr. Hill's labours were most abundant and most successful; and the attachment of his flocks was such as rarely falls to the lot of the most faithful and devoted of Christ's servants. If the Establishment would not endure his erratic movements, he had at least to mark the hand of God in opening the hearts of thousands of his redeemed people, in other connexions, to receive him as an angel of God, and to honour him by their confidence and their love.

In the annals of the Church, Mr. Hill will occupy a position answering, in many respects, to that of a universal bishop. From his first entrance on public life, he showed a readiness to symbolize with all good men. He looked at the moral necessities of the Church and of the world, and he laboured, "in season, out of season," to spread abroad the savour of the Redeemer's name. His itineracies alone, in all parts of the united kingdom, form a splendid feature in his history. Every common and heath, in the vicinity of the metropolis, and most of the principal towns and cities in the west of England, bore witness to his zeal for the salvation of souls.

"Having been refused," said he, "ordination by the Archbishop of York, I esteemed it my duty to go about preaching everywhere that men should repent; and I believe the message, though attended with abundance of weakness, was still blessed to the salvation of many. I then concluded that it was never the design of Providence that I should be permitted to preach the word of life within the walls of the Established Church—though what I never expected I afterwards received."

^a Here a tabernacle and alms-houses were erected by Mr. Hill, as the result of a sermon preached in the market-place, on Sabbath evening, the 17th of June, 1771. The cause prospers to the present day.

His visits to Scotland in 1798 and 1799^a will never be forgotten. Though not without their alloy and imperfection, in the mistakes which Mr. Hill made as to the state of religious party, they were most refreshing and invigorating to the cause of evangelical religion, then depressed by the lukewarm state of the National Church, and the narrow views of the Presbyterian Dissenters, to the lowest possible condition. His familiar style of address, interspersed as it was with many striking anecdotes, astounded the grave people of Scotland; and tens of thousands flocked to hear him. In some instances, as on the Calton Hill, Edinburgh, twenty thousand listened to him at one time. Bigots of all schools denounced him as a dangerous fanatic; and the General Assembly, at this time in a very Laodicean state, issued its celebrated "Pastoral Admonition," to warn the people of Scotland against his meteor-like course. In the mean time, many sinners pressed into the kingdom of God, and slumbering pastors and churches were roused into holy activity in the cause of Christ. Had Mr. Hill been a little more guarded in what he said and wrote, the benefits arising from his tours would, in all probability, have been much more remarkable. The writer is old enough to remember the extraordinary excitement occasioned by Mr. Hill's visits, and to have heard from the lips of a now glorified parent, who was pleased with his great plainness of speech, and striking narratives, of the convulsive movement created through all Scotland by the inroad which Mr. Hill made upon the long-established usages of a people proverbially sedate in their religious habits. That he was an instrument in the hand of God in disturbing the prevailing lethargy of the Kirk, and other sections of the visible

^a Journal of a Tour in Scotland, p. 57.

Church, will be admitted by all competent judges both in and out of the Establishment. In his second tour, Mr. Hill was too much roused by the proceedings of the General Assembly, and preached less about Christ, and more about men—the consequence was, that he did far less good than in his visit the preceding year.

The origin of Mr. Hill's first visit to Scotland was an interview with Robert Haldane, Esq., when that gentleman repaired to London, in 1796, with the view of prosecuting the objects connected with his proposed mission to India, to which allusion has been made in Mr. Hardcastle's memoir. In the same year, the Rev. C. Simeon, of Cambridge, had proceeded to Scotland on a visit to the late excellent Dr. Buchanan, of the Canon-gate Church, Edinburgh. By him Mr. Simeon was introduced to the Rev. James Haldane, who conducted him to Mr. Robert Haldane's country-seat, near Stirling, (Airthry Castle), and from thence proceeded with him on a tour to the Highlands, chiefly to see the beauties of the country, but partly, also, to inquire into the state of religion. They proceeded on horseback, accompanied by a servant, to Perth, Blair-Athol, Taymouth, Glasgow, and Loch Lomond. They ascended together to the summit of Ben Lomond, when Mr. Simeon was much enchanted with the extent and picturesque grandeur of the scene. During this tour, Mr. Simeon did not hesitate to embrace such opportunities as were presented of preaching in the Scottish churches; nor did he refuse to unite in the administration of the sacrament of the Lord's Supper in the form adopted by Presbyterians. Among the fruits of this visit to Scotland, and especially of this unfettered exercise of Mr. Simeon's ministry, is to be numbered the conversion of the late Rev. Mr. Stewart, first, minister of Moulin, then, of Dingwall, and after-

wards, of the Canongate, as well as that of many others. It was Mr. Simeon's visit to Scotland in connexion with what Mr. R. Haldane had heard of the benefits of itinerant preaching, that induced the latter gentleman to request Mr. Hill to favour Scotland with a visit. Mr. Hill complied, and his first journal contains an highly interesting account of the results. As Mr. Hill returned from Scotland in company with Mr. R. Haldane, a somewhat singular circumstance took place at Dunbar between him and the Rev. Mr. Cunningham, pastor of the Antiburgher Church in that town, which is so strikingly characteristic of the spirit and habits of the minister of Surrey Chapel, that it may with propriety be introduced into these memoirs, more especially as it has not appeared in print before. On reaching Dunbar, Mr. Hill and his companion were welcomed by Mr. Cunningham, and hospitably entertained at his house. After remaining a short time, they made arrangements to prosecute their journey southward: but it happened on the morning of their intended departure, that Mr. Hill's horse was found so lame in one of his legs, as to be utterly useless. Mr. Hill was much disconcerted by the untoward circumstance, especially as the horse had carried him several thousand miles in his Master's work, and was therefore greatly valued. A veterinary surgeon was immediately sent for, and, after an examination of the horse, he pronounced the disease to be incurable, adding, that Mr. Hill might have him shot as soon as he pleased. This advice Mr. Hill did not relish, and was not at all inclined to follow it. In expectation that the favourite horse might recover, he remained two or three days at Mr. Cunningham's; and when he deemed it necessary to proceed on his journey, his servant was left behind to wait the issue of the animal's

ailment. On the first evening after the discovery of the lameness of his horse, Mr. Hill, as usual, conducted family worship, when, among other petitions which he preferred at the throne of grace, he prayed with his accustomed fervour that the Lord would be pleased to restore his horse to perfect soundness, and permit him to be still employed in carrying his master on many errands of mercy, in proclaiming the glorious gospel of the great Creator of man and beast. Although this petition was presented with great reverence, and in the perfect spirit of prayer, yet, as Mr. Cunningham's habits and modes of thinking were so stereotyped as to admit of no innovation or change,—as every form of expression and every cast of thought, that did not accord with the grave and formal usages in which he had been trained, seemed to savour of levity, or “jesting which is not convenient”—such an extraordinary supplication so outraged all his notions of decorum and propriety, that he had no sooner risen from his knees, than he remonstrated with Mr. Hill on the subject. Mr. Hill defended the propriety of offering such a petition on the ground of the continual providence of God, without whom a sparrow cannot fall to the ground, and who has created the lower animals for the service of man. In the case of his own horse, he urged the services he had rendered him in his ministerial capacity—the thankfulness he ought to feel on this account—and the lawfulness of desiring that such services should be continued. Whether Mr. Cunningham relaxed the rigidity of his notions, and admitted that petitions on behalf of inferior creatures were not altogether a violation of the solemnity and design of prayer, is not known; but so convinced was Mr. Hill of the propriety of the course he had pursued, that he continued his prayers both at morning and evening worship whilst

he remained at Dunbar and after his departure. But when the result became known, Mr. Cunningham's notions as to the indecorum and impropriety of prayer on behalf of a horse, must have undergone some slight modification. One morning, shortly after leaving Dunbar, while Mr. Hill and Mr. Haldane were sitting together at breakfast in the Black Swan, in York, they heard the sound of a horse's feet in the yard below, and, on looking out, they saw the servant, who had been left behind, just arrived with the favourite horse, which had shared in the supplications of his master, perfectly recovered. Mr. Hill appealed to this fact as an instance of the value of prayer, and drew from it a moral, the importance of which cannot be doubted—maintaining that if we were in the habit of committing all our affairs to God, and asking his guidance, we should have more frequent occasion to acknowledge that He is the hearer and answerer of prayer.

Twice, also, he visited Ireland, in 1793 and 1796, and was well received in that hospitable country. On his return the second time, he narrowly escaped shipwreck. To the hour of his death, he was wont to express himself in strongest terms upon the duty of all Christ's ministers to devote a portion of their time to these itinerant labours, which he had proved to be so eminently beneficial to the souls of men, and which receive such express sanction from the conduct of Christ and his apostles.

Mr. Hill was the devoted and effective friend of all the great societies which sprung up in his day. To very many of them he contributed his share of influence in laying their foundation. Those of them which combined the sympathies of various bodies of evangelical Christians shared most largely in his confidence and support. The

Bible Society, whenever named, called forth the warm glow of his approbation ; and when it was assailed by various enemies, he became its zealous and caustic defender. The Tract Society was espoused by him from its very commencement ; and every year of its existence only tended to rivet his attachment more firmly to its philanthropic and Christian efforts. But the London Missionary Society was his settled favourite, among all the schemes of Christian enterprise. He had watched and aided its formation ; he had familiarized himself with its early struggles ; he had sat in its councils, and examined its agents ; he had pleaded its cause both in his own pulpit and throughout the kingdom ; and he looked upon it with a kind of parental affection. It was not a little amusing at times to find him and Mr. Wilks and Dr. Waugh rallying each other, in the Direction, as some point of business called forth the several qualities of their original minds. Though they often differed, it was generally in the spirit of love, and with that peculiarity of manner which belonged to each of them, as veterans in the same blessed cause. Mr. Hill was a great advocate for the Society maintaining its neutral ground, and would never hear of dropping the annual sermon in the church, though he well knew the difficulties of late years in procuring a respectable preacher.

Long before Mr. Hill's removal into the eternal world, his mind seemed to have become familiar with his expected change. His sermons and private intercourses breathed much of heaven. It was delightful to mark how this venerable servant of Christ was ripening for glory. His letters to friends were addresses from one who felt himself standing on the borders of Immanuel's land. Yet they breathed, as did all his

references to himself, the deepest humility. He delighted through life and in death to magnify the grace of God. Amidst the growing infirmities of an advanced old age, he continued to evince the tranquillizing effect of the peace of God in his soul; and when compelled to sit while delivering his discourses, the labour to which he had so long devoted himself seemed always to recruit his drooping spirits. His whole time at last seemed to be occupied with his own approaching end, and the future supply of the pulpit at Surrey Chapel. His last sermon was preached on March 31st, 1833, from 1 Cor. ii. 7, 8. He spoke for nearly fifty minutes with much animation and affection: in the course of which he exclaimed—"I do believe that, for the first ten thousand years after we enter into the kingdom of glory, it will be all surprise; but will this surprise never end? Never, while we behold the person of the Lord." To the Rev. T. Jackson, on the day before he entered glory, he remarked—

"Upon a review of my public life, and in the near prospect of eternity—if my time were to come over again, I would pursue exactly the same course I have done. If it had pleased God to have taken me to himself at Wotton, I should have liked to have been buried with Mrs. Hill, but as my heavenly Father has otherwise determined, I would rather be buried in Surrey Chapel, where I have preached for half a century, than have my body carried so many miles after my death."

During this conversation Mr. Jackson observed, "Well, sir, it is probable we shall soon lose you; but our loss will be your gain. You are going to be with Jesus, and to see him as he is." "Yes," replied Mr. Hill with emphasis, "and I shall be *like* him; *that* is the crowning point." To Mr. George Clayton he said—"I have no rapturous joys, but peace—a good hope, through grace—all through grace." Speaking of the bent and current

of his ministry, he said, "I have to deplore nothing but that I have not preached with more of the Holy Ghost sent down from heaven." Being interrogated as to his sense of personal interest in Christ, he replied—"I can see more of the Saviour's glory than of my interest in him. God is letting me down gently into the grave, and I shall *creep* into heaven through a crevice of the door." At half-past five P.M., on the 11th April, 1833, his redeemed spirit fled from its clay tenement to the realms of immortal life and joy. The event, though looked for by his attached flock, produced a deep sensation, which was shared very extensively throughout the religious community. His mortal remains were interred, amidst thousands of weeping spectators, under the pulpit of Surrey Chapel, on Friday, the 19th April. Dr. Rippon offered up solemn prayer to God, in the Chapel-house, before the funeral procession began to move. The body was then conducted to the place of interment, preceded by the Rev. Dr. Collyer and the Rev. Thomas Jackson. Lord Hill, the nephew of the deceased, accompanied by Captain Hill, followed as chief mourners. The pall was borne by clergymen and ministers of various denominations. The trustees of the chapel, the executors of the deceased, the ministers who had been wont to officiate at Surrey Chapel, the deputations from the Missionary, Tract, Bible, and other Societies, with the servants of the family, then followed. The place of worship was crowded to excess, by an assembly all clad in mourning. The inmates of Surrey Chapel almshouses all appeared in the new attire which Mr. Hill had just provided for them. The children of the School of Industry were seen in their neat emblems of sorrow. The chapel was hung in black; and the coffin was placed immediately in front of the pulpit. All the preparations

having thus been made, the funeral service was read by the Rev. Dr. Collyer and the Rev. Thomas Jackson. At the moment when the body was lowered into its resting-place, the officiating minister read the sentence, "We commit the body of our *father* to the grave, in sure and certain hope of the resurrection to eternal life." The substitution of the word *father* for brother produced a solemn effect. The instantaneous expression of feeling appeared like the passing of the electric fluid; all were touched at the same moment.

"During the funeral service, Luther's Hymn was sung; the trumpet-stop on the organ giving a fine effect to the music. At the close of that service, the Rev. Thomas Russell gave out one of Mr. Hill's favourite hymns:—

Jesus, thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds in these array'd,
With joy shall I lift up my head.

The Rev. George Clayton then offered up a suitable prayer. The funeral sermon was preached by the Rev. William Jay, of Bath, who for nearly fifty years had been one of the most acceptable preachers in the chapel, and a man greatly beloved by the departed minister. His appearance reminded the congregation that the supplies as well as the pastor were hastening to their home. When Mr. Jay preached his first sermon 'he was but a youth,' now 'grey hairs were upon him.' His text was selected from Zech. xi. 2. "Howl, fir-tree, for the cedar is fallen." He gave a faithful sketch of the character of his departed friend with the pencil of a master. The concluding prayer was offered up by the Rev. George Collison, of Hackney.

"It was an interesting spectacle to witness the grave of Rowland Hill, at the close of the funeral solemnities. Here stood one of the heroes of Waterloo, with the star of his order glittering on his breast, looking at the last earthly home of an endeared relative, whose prayers had often ascended to God on his behalf. There also was the aged clerk of the chapel, who for fifty years had been connected with its religious services. His head was supported upon his knee, the foot resting upon a hassock. His eye seemed immovably fixed on the tomb, and his tears witnessed how much he respected the departed. There the ministers of the gospel beheld the earthly house of their venerable father, and silently exclaimed, 'May we also be faithful unto death, and may our last end be like his!' The widow, the

orphan, the sabbath-school teacher, the visitors of the poor and afflicted, and the aged tenants of the almshouses raised by the deceased, all surrounded the grave. Earthly distinctions were forgotten, and, amidst the sorrows of the scenes, all rejoiced that the pastor was

‘Not lost, but gone before.’”^a

In the preceding sketch, the leading traits of Mr. Hill’s character have been more or less touched upon, which renders further reference to them in a great measure superfluous. Both his excellencies and defects were alike conspicuous. There was no disguise about him. He was almost rudely open and candid. Those who were unhappy enough to displease him, paid the heavy penalty of his severe rebuke; and he was not always so forgiving as such a good man ought to have been. Instances of this kind there were in his history, which fully illustrated the well-known adage, that “The best of men are but men at best.”

There was at times, in his deportment, a manifestation of something bordering on haughtiness and arrogance, which indicated too strongly his sense of aristocratic descent, and proved that the natural pride of his heart was not as yet completely vanquished. This marked feature of character evinced itself far less in his intercourse with the humbler classes of society, to whom he was peculiarly condescending, than when called to associate with persons more nearly approaching to his own rank in society. With such he was always very impatient of any thing approaching to contradiction, and ceased to converse pleasantly when difference of opinion arose. The theory of all this is by no means difficult. He had been followed and flattered more than most men; and it was obvious to all who knew him, that pride would have been the predominating feature of his mind,

^a See Mr. Jones’s Memoir, &c. p. 61—123.

if grace had not prevailed. But no man was ever more sensible of abasement and lowliness of spirit before God, than Mr. Hill ; nor was any one more prepared to condescend to men of low estate. He was the tried friend of the industrious and pious poor, and spent much of his property, both at Wotton and Surrey Chapel, in providing almshouses for their comfortable retreat in old age. It was quite a scene, to witness the kindly manner in which he visited and conversed with the inmates of his almshouses. So generous was his nature, that all the inferior creatures belonging to his establishment were wont to recognize him with a degree of interest bordering almost on human attachment. Horses, cows, birds, and even puss herself, evinced a regard for their master, which to strangers presented an interesting and grotesque spectacle. His domestics, too, would have sacrificed their life for him, had duty called them to do so ; and rarely did he part with them till death severed the relation.

Mr. Hill was an eminently holy man ; and carried with him through life an unblemished reputation. He was very severe in his judgments of unholy professors. "The greatest curse," said he in his dying moments, "that ever entered the Church of God, is dirty Antinomianism."

His estimates of character were not always judicious. On more occasions than one he gave himself to persons who ought never to have shared his confidence ; but as good Dr. Waugh once said to the writer, "He must be a bad man, indeed, who has never been cheated in a world like ours."

The labours of Mr. Hill were most abundant. From a record kept by him it appears, that on June 10, 1831, he had preached 22,291 times ; it may be fairly con-

cluded, therefore, that up to the close of his ministry, which stretched over a period of sixty-six years, he had preached at least 23,000 sermons, being an average of three hundred and fifty sermons every year.

Mr. Hill's writings were numerous, consisting of twenty-five separate publications ; but his " Village Dialogues," " Spiritual Characteristics," and First and Second Journals of a 'Tour in the North, are the works which will carry down his name to posterity as a fearless and faithful polemic in evil times.

Mr. Hill was a lover of all good men, and hated exclusive systems of ecclesiastical polity wherever they obtained. It may be doubted, however, whether it would have been very easy to have subjected him to the rules of any system of church-government that could have been devised ; and there can be no doubt that the *strict independency* he claimed for himself was overruled for a real blessing to the world. He was not the most candid interpreter of the systems of church-polity adopted by others, as might be shown by reference to his strictures on Congregationalism in his " First Journal." The writer, however, has no wish to enter on the controversy connected with church-government in delineating the character of Mr. Hill, as he must ever look on him as the property of all churches holding the Head, as " a burning and shining light," fixed in his bright orbit, by Him who " holds the stars in his right hand," and by Him destined to give light to thousands and tens of thousands, who " sat in darkness and in the region of the shadow of death."

M E M O I R

OF THE LATE

REV. THOMAS HAWEIS, LL.B. & M.D.

FIFTY-SEVEN YEARS RECTOR OF ALDWINKLE, NORTHAMPTONSHIRE; CHAPLAIN
AND PRINCIPAL TRUSTEE TO THE LATE COUNTESS OF HUNTINGDON.

As the Father of the South-Sea Mission,^a and a clergyman who endured many sacrifices on account of his firm attachment to evangelical doctrine, Dr. Haweis is eminently deserving of a record among a race of men, who not only espoused the cause of Christian missions, but who were valiant in their day for the truth of God. He was born in 1733, and died Feb. 11, 1820. His descent was both honourable and ancient; his family having resided on the estate of St. Coose, in the county of

^a Many highly respectable and well-informed persons hold the opinion, that Dr. Haweis was the originator, or founder, of the London Missionary Society; and he is so described on his sepulchral tablet in the Abbey Church at Bath. The writer of this memoir has not been able to find evidence to substantiate this claim; though there can be no question that the venerable deceased was the suggester of the Society's first mission. If it can be shown, however, that he was the father of the society itself, no one will more readily yield to the force of evidence than the Editor, who entertains for the memory of so good and amiable a man a profound respect, and willingly acknowledges the great and disinterested services rendered by him to the London Missionary Society. In a letter, just received from the excellent widow of the deceased, there occurs the following sentence:—"There may, I acknowledge, be many Founders, but there can be only *one* Father or originator, and that *one* assuredly was Dr. Haweis."

Cornwall, and having been well known by the appellation of the Haweises of that place. His mother, Miss Bridgeman Willyams, was the only daughter of John Willyams, Esq., of Carmanton, by the youngest daughter and co-heir of Colonel Humphrey Noye, whose father was Attorney-General to Charles I. Her mother was a sister of the last Baron Sandys, of the Vine, on whose death, without issue, the title fell into abeyance among his sisters. Mr. Willyams, of St. Coose, the father of Mrs. Haweis, was unhappily conspicuous for his enthusiastic attachment to the sinking fortunes of the house of Stuart, and many curious facts are yet on record touching the persecutions, or at least hardships, which he endured on account of this strong bias in his political creed. During the reign of William and Mary, he was stripped of his honours as a magistrate of the county, and was not restored to the commission of the peace till the reign of Queen Anne. About the middle of the last century, when the old family mansion was taken down, a fine picture of James II. was found curiously concealed in the roof. This relic of Jacobite zeal is carefully preserved among the family paintings at Carmanton, to the present day.

Hester, the eldest sister of Lord Sandys, already named, was granddaughter and heiress of Lady Sandys, daughter of Edmund Bridges, second Lord Chandos. She was the great-grandmother of Dr. Haweis, and her direct descendant was Davies Giddy, Esq. (afterward Davies Gilbert, F.R.S.), late M.P. for Bodmin, who was co-heir to the barony of Sandys, of the Vine, in Hampshire.

John Oliver Willyams, a cousin of Dr. Haweis, married Charlotte, daughter of Chauncey Townsend, Esq. M.P. for the City of London, sister to Mrs. Biddulph,

whose son, Mr. Biddulph, has been long and honourably known as the faithful minister of St. James's, Bristol. Another of his cousins became the wife of Lord James O'Brien, brother to the Marquis of Thomond. She died at Clifton, of consumption, leaving no issue.^a

Descent from men of noble blood, however, was neither the highest honour nor the fondest boast of Dr. Haweis. He belonged to that heavenly aristocracy, of whom it is testified, that they are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." His conversion to God took place in early life; though it does not appear that he was favoured with a strictly religious training while under the parental roof. While a boy at school, he was as full of folly and gaiety as the rest of his companions, and chose as his particular friend young Foote,^b who afterwards became a celebrated actor,

^a The Editor is indebted for this interesting sketch of the family of Dr. Haweis to "The Life and Times of Selina, Countess of Huntingdon," 2 vols. 8vo.; a work full of incident, and much adapted to general usefulness. In the opinion of the writer, it is one of the most remarkable pieces of religious biography that has issued from the press in modern times.

^b "Foote," observes the author of 'The Life and Times of Selina, Countess of Huntingdon,' "was a native of Truro in Cornwall, and in early life a schoolfellow and companion of the late Dr. Haweis. His father was a justice of the peace, and his mother the sister of Sir John Dinely Goodere, who was murdered by his brother, Captain Goodere, in 1741. He had a most amazing talent for imitating, even to the very voice of those he intended to take off. For this species of amusement he had several actions brought against him, and was cast in heavy damages. One of his biographers tells us, that 'very pressing embarrassments in his affairs compelled him to bring out his comedy of *The Minor*, in 1760, to ridicule Methodism; which, though successful, gave great offence, and was at last suppressed.' His talent for ridicule ultimately proved his destruction. In 1776, he drew a character of the celebrated Duchess of Kingston, then much talked of, who had influence enough to hinder his play from being represented. He then threatened to publish, and endeavoured to extort a considerable sum

and who was the author of a wicked farce, entitled "The Minor;" the sole object of which was to ridicule the Methodists. "Of this miserable piece of buffoonery," observes the intelligent author of the *Memoirs of Lady Huntingdon*, "it may be enough to say, that he (Mr. Foote), and the agents employed at the Tabernacle and Tottenham-Court Chapel to procure materials, were so shamefully ignorant of the inspired writings, as not to know that what they took for Mr. Whitefield's peculiar language, was that of the word of God.^a

On leaving school, young Haweis was, by his own choice, apprenticed to a gentleman in the medical profession residing at Truro, in Cornwall, with whom he remained till the period when his articles closed. While residing in that town, he was introduced to the acquaintance of the late Rev. Samuel Walker, B.A., and under his faithful ministry received the knowledge of the truth as it is in Jesus. Encouraged by Mr. Walker, who perceived with delight his eloquent and energetic address, Mr. H.'s views were directed to the Christian ministry; and instead of walking the hospitals, at the termination of his apprenticeship, he sought and obtained the consent of his friends to enter the University of Oxford, as a student and gentleman-commoner of Christ Church; from which he afterwards removed to Magdalen Hall. He was one of a class of young men who at that time laboured earnestly to bring about a reformation of religion in the University, and who stood forth, in the midst of abounding reproach and hostility, on behalf of the much-

of money from the Duchess. The affair ripened at length into a legal charge, and the shock he received from this disgraceful exposure is believed to have had a fatal effect upon him. After a life of great vicissitude and irregularity, he died at Dover, in 1777." Vol. I. p. 208.

^a Vol. I. p. 209.

neglected doctrines contained in the Articles and Homilies of the Church of England.^a At the period when Methodism began to show itself in this country, as Dr. Haweis well observed, in his Church History, "the nation was sunk down into corruption, and the church erected a feeble barrier against the fashionable pursuits of the age. The life and power of godliness fell to a very low standard, and only here and there an individual cleaved to the 'faith once delivered to the saints,' and dared to be singular. By the labours of these indefatigable men (referring to the Methodists), a flood of gospel light broke upon the nation. At first they were wholly confined to the Church of England, as their attachment to it by education was strong; and had they been fixed in any settled station, they had not improbably lived and died good men, useful men, but unnoticed and unknown. A series of providences had designed them for far greater and more extensive usefulness."

Dr. Haweis was one of those who "dared to be singular;" and he had to pay the penalty, through a large portion of his public life, for the temerity thus evinced by him; though we doubt not he had the testimony of a good conscience that he pleased God. His college-life

^a Dr. Haweis entered college with a deep sense of religion on his spirit, and soon became very useful to many of his fellow-students; a circle of whom, desirous of improving their knowledge by intercourse with one so well instructed in the Scriptures, were wont to assemble and drink tea in his room. They read together the Greek Testament, conversed on subjects of theology and Christian experience, and closed their meetings with prayer. The late excellent Mr. Wills, of Silverstreet, a native of Truro, had been introduced by letter to Dr. Haweis, and became one of the little band who met in his study. The first time he had ever knelt in a prayer-meeting was in the cloisters of Christ Church. His surprise was very great on finding that the young men could pray so fully and fluently without book. See *Life and Times of Lady Huntingdon*. Vol. II. p. 54.

was one of strict piety and devotion ; and it is not a little remarkable, considering the spirit of the times in which he lived,^a that, on completing his studies, he was ordained to the curacy of St. Mary's Church, Oxford, where his ministry commenced under the happiest auspices, and where his preaching was both acceptable and useful for the lengthened period of seven years. His removal from this sphere of labour, by Dr. Hume, late Bishop of Oxford, will always be recorded to the deep discredit of that prelate, who had no other fault to find with Mr. Haweis, but that he attracted an immense audience, and that a spirit of serious godliness began to manifest itself among several of his hearers. As the expulsion of Mr. Haweis was the result of a mere stretch of arbitrary authority in the bishop, he referred his case to Dr. Secker, then Archbishop of Canterbury, soliciting a fair investigation of it, and offering to submit to his grace's inspection three hundred of his manuscript sermons ; at the same time courting full and impartial inquiry into his life and conduct. The only reply which this appeal drew forth from the primate was :—" Sir, whether *you gave* the offence, or *they took* it, I shall not take it upon myself to determine."^b

In one of his visits to Bristol, Mr. Whitefield heard of Dr. Haweis's truly promising state of mind ; and having seen a letter of his to a friend, which impressed him most favourably respecting his character, he determined to open a correspondence with one who was making so

^a Life and Times of Selina, Countess of Huntingdon. Vol. I. p. 414.

^b From the Life of Lady Huntingdon, Vol. II. p. 55, we learn that Dr. Haweis was refused ordination by Dr. Lavington, bishop of Exeter, though his testimonials were signed by Mr. Walker of Truro, Mr. Penrose of Gluvias, and Mr. Mitchell of Veryan. The reason assigned by the bishop was, that as these clergymen "PREACHED FAITH WITHOUT WORKS, THEY WERE NOT WORTHY OF CREDIT!"

noble a stand for the truth of God. The following is the letter addressed to Dr. Haweis on this occasion by that apostolic and devoted man.

Bristol, May 20, 1756.

MY DEAR SIR,—For so I must address myself, having had you in a peculiar manner upon my heart, ever since I saw and read a letter that came from you some months ago. It bespoke the language of a heart devoted to the ever-living, ever-lovely Jesus. Mrs. Bevan confirmed me in this opinion yesterday, and withal told me, she believed you would be glad of a line from me, who am indeed less than the least of all saints, but willing, if I know anything of my own heart, to spend and be spent for the good of souls. They are redeemed by the blood of Jesus, whose cross, blessed be his name, hath been made delightful to me for some years. I thank God that I am cast out for my Master's sake. Indeed, my dear Sir, it is preferable to all other preferment whatsoever. It is the way to the crown. Glory be to God that there are some young champions coming forth: methinks I could now sing my *nunc dimittis* with triumph and joy. Though I decrease, may you, my very dear Sir, increase. O that you may be kept from conferring with flesh and blood! O that you may be owned and blessed of God! I believe you will, and never more so than when you are reviled and despised by man. It is a fatal mistake to think we must keep our characters in order to do good; this is called *prudence*—in most, I fear, it is *trimming*. Honesty I find always to be the best policy. Them who honour Jesus, he will honour. Even in this world, if we confess him, his truth, and his people, we shall receive an hundred-fold. To lose all, in this respect, is to find all. But whither am I going? Excuse, my very dear Sir, the overflowing of a heart that loves you dearly for the glorious Redeemer's sake. I am here preaching his cross, and expect to stay over Sunday. Next week I have thoughts of being at Bath and Westbury. I lead a pilgrim-life; you will pray that I may have a pilgrim heart. Ere long I hope my heavenly Father will take me home. I am ambitious; I want to sit upon a throne. Jesus hath purchased and provided a throne in heaven for me. That you may have an exalted place at his right hand, is and shall be the earnest prayer of, reverend and very dear Sir, your's most affectionately in our common Lord.

G. WHITEFIELD.

Deprived of his curacy, without offence and without redress, Dr. Haweis was followed, for some time, by acts of clerical oppression. While employed as preacher at the Lock Chapel, the large Episcopal place of worship

in the Broadway, Westminster, became vacant, by the death of Mr. Briant, whose widow was anxious to let it to Dr. Haweis. Regarding it as a sphere of extended usefulness, the doctor applied to the Dean of Westminster, then Bishop of Rochester, of which the chapel was a peculiar, for a license; but this request was peremptorily refused, for no other reason but that Dr. Haweis had been unjustly deprived, by the fiat of a bishop, of his former curacy, and had ventured to make his appearance in a place of worship, then under the brand of Methodism. "In vain did Dr. Haweis remonstrate; he had been oppressively driven from Oxford, and had preached at the Lock Hospital. These were his crimes; and an abuse of authority was thought justifiable, in order to crush him. Happily these repeated insults moved him not one jot from the line chalked out for him, nor did he cease to proclaim the glory of that God and Saviour in whom he trusted."^a If we take into account Dr. Haweis's unblemished reputation, his popular talents, and his influential family connexions, we cannot but be struck with the extreme enmity which obtained against evangelical truth, at a time when such anomalous severities could be practised on its friends without rousing feelings of public indignation towards those who were guilty of them.

During the residence of Dr. Haweis at Oxford, a circumstance occurred in his history, well worthy of record in this place. He received from Mr. Venn an invitation to spend some time with him at his residence at Clapham. The mind of this great and good man was then just opening to the glories of the cross of Christ. The conversations of Mr. Bryan Broughton, one of the

^a "Life and Times of Selina, Countess of Huntingdon," vol. i. p. 326.

original band of Methodists at Oxford, and his examination of Law's "Serious Call," had taught him the necessity of abandoning a worldly life, and had filled him with deep concern about his spiritual interests; but he was not as yet fully acquainted with the doctrines of grace, and his predilections were rather for the Arminian than the Calvinistic platform of doctrine. The visit of Mr. Haweis was providentially overruled for much good to him, and led to a friendship and a correspondence which ceased only with his life.

"As the doctor was a convert of that revered man, Mr. Walker, of Truro, he was firmly established in the principles of free grace, now generally termed Calvinistic. Hence naturally arose much candid investigation of the subject. Both were conscious they sincerely meant the glory of God, and the salvation of men's souls; both were active labourers in the vineyard, and both esteemed the religion of the heart as only fundamental; yet both being well informed, their friendly disputes entered deeply into the consideration of all the scriptures on these subjects, without any immediate considerable change of sentiment. 'Allow me, my dear Haweis,' said Mr. Venn, 'to be something more than a stone.' The manner, however, in which he canvassed the subject in debate, manifested no aversion to receive divine truth so far as he discovered it. He searched the scriptures daily if these things were so, and every day grew more disposed to acknowledge the impotence and guilt of man, and the sovereignty of the grace of God. He set himself vigorously to preach what he believed, which he did four or five times a week at his cure and lectureships, besides his private exhortations among his friends. His ministry was much attended and greatly blessed, many calling him Father, as being begotten by him in the gospel. Though he generally preached written sermons, yet he, first perhaps of any of the church ministers of that day, broke through the bondage of reading, and commenced a free address to the conscience. In this he preceded Romaine, whose name and ministry about the time attracted more general notice.

"Mr. Venn had not been long at Clapham before he was attacked by a severe illness, which incapacitated him for duty for several months. This, however, was a most useful season to him. He had time to reflect upon his principles and his conduct; and he used to observe, that after that period he was no longer able to preach the sermons which he had previously composed. His views of eternal things had now become clearer—his meditations on the attributes of

God more profound—his views of the greatness of the salvation of Christ more distinct—and the whole of his religion had received that tincture of more elevated devotion, which rendered his conversation and his preaching doubly instructive. Just at this period Mr. Whitefield induced Mr. Venn to accompany him and Mr. Madan on a preaching excursion into Gloucestershire. At Bristol immense crowds attended whenever they proclaimed the glad tidings of salvation. ‘Seven gospel ministers,’ said Whitefield, ‘were together at Bristol when the Counsellor (Madan) preached.’ During Mr. Venn’s stay in Gloucestershire he was hospitably entertained at Lady Huntingdon’s residence at Clifton. Mr. Madan and Mr. Howel Davies, then supplying the Tabernacle at Bristol, were likewise at her ladyship’s house. The conversation of Lady Huntingdon, and those devoted men by whom she was surrounded, was attended by the happiest results to Mr. Venn. The light of divine truth burst through the darkness in which his mind had been involved, and he now strenuously laboured to extend, by every means in his power, the knowledge which had been imparted to him. The salvation of souls excited his watchfulness, his prayers, and his zeal; and in his whole future life he ‘was an epistle of Christ, known and read of all men.’ Governed by a disinterested concern for the everlasting welfare of the souls committed to his charge, he was ‘instant in season, and out of season; reproving, rebuking, and exhorting, with all long-suffering and gentleness.’”^a

It was an interesting occurrence in the early life of Dr. Haweis, that he should be honoured as an instrument in the hand of God in giving an impulse to the spiritual investigations of a mind destined to become a centre of light and love to multitudes of the children of men. A man whom Whitefield characterised to Lady Huntingdon in the following manner, must have been “a burning and shining light.”

“The worthy Venn,” said he, “is valiant for the truth—a son of thunder. He labours abundantly, and his ministry has been owned of the Lord in the conversion of sinners. Thanks be to God for such an instrument as this to strengthen our hands! I know the intelligence will rejoice your ladyship. Your exertions in bringing him to a clearer knowledge of the everlasting gospel have indeed been

^a “Life and Times of Selina, Countess of Huntingdon,” vol. i. p. 223.

blessed. He owes your ladyship much, under God, and I believe his whole soul is full of gratitude to the Divine Author of his mercies and to you, the honoured instrument in leading him to the fountain of truth."

Mr. Venn's removal from Clapham, in 1759, to the large and valuable living of Huddersfield, in Yorkshire, on the presentation of Sir John Ramsden, while it enlarged his sphere of usefulness, and afforded ample provision for his family, was a great grief to Dr. Haweis and many other pious friends; though they soon perceived the hand of God in an event which was overruled for much good to the cause of evangelical religion in the north of England.

Having had no preferment in the Establishment,^a from the period of his expulsion from the curacy of St. Mary's, Oxford, (though he continued to preach in many places with great acceptance and usefulness), Dr. Haweis was naturally anxious for some stated employment in a church, to which, notwithstanding the persecution he had endured in it, he was still most ardently and conscientiously attached. In the year 1763, an event unexpectedly occurred, which fixed him as the rector of a parish, but which entailed upon him much anxiety of mind, and, *in certain circles*, considerable loss of reputation. Mr. Kimpton, incumbent of the parish of Aldwinckle, in Northamptonshire, having fallen into pecuniary embarrassments, became an inmate of the King's Bench prison, by which, through long detention

^a The curacy of Olney, in Bucks, was offered by Lord Dartmouth to Dr. Haweis; but as he was then serving at the Lock Hospital, with Mr. Madan, he declined it, and introduced Mr. Newton to the acquaintance of his lordship, 'as a person in every way qualified to discharge the duties of the important trust. This introduction was the commencement of a lasting and edifying friendship. To Lord Dartmouth, a nobleman distinguished by the depth and fervour of his piety, Mr. Newton addressed the first Twenty-six Letters of his *Cardiphonia*.—See Life and Times of Lady Huntingdon, vol. i. p. 36.

from his parochial duties, the living was on the eve of lapsing into the hands of the bishop of the diocese. In this unhappy state of things the reverend gentleman was compelled either to part with the advowson, or to obtain leave of his diocesan for some one to be his *locum tenens* till the period of his release. To the latter arrangement, however, the bishop would not give his consent ; so that Mr. Kimpton was obliged to deliver up the living permanently into the hands of some competent person. At this critical juncture, Dr. Haweis was recommended by Mr. Madan to the unfortunate rector of Aldwinckle, and was presented by him to the living. The transaction, whatever it was, took place in the presence only of Mr. Madan and the two individuals chiefly concerned ; and a scene speedily followed very painful and distressing to all parties connected with it. But a few months had elapsed from the time of the execution of the deed of assignment, when a gentleman made an offer to Mr. Kimpton of a thousand guineas for the advowson ; upon which, very naturally, Mr. Kimpton expressed a hope to Dr. Haweis that he would either relinquish the living, or consent to a pecuniary compensation equal to the sum which had just been offered to him. To both these proposals, however, Dr. Haweis instantly objected, assigning as a reason, that the presentation of the living by Mr. Kimpton was *unconditional*, and that a single hint had not been dropt respecting pecuniary compensation. All this was corroborated by Mr. Madan, the only witness of the transaction, and in no way impugned by Mr. Kimpton ; who urged, at the same time, that Dr. Haweis must have “ known what he meant,” and that he relied on his honour, when, in his trying circumstances, he assigned his living to one so young, when he might have found men twice Dr. Haweis’s age willing to accept of

it. The litigation soon became very public, and very different constructions were put, by different parties, on the same facts. Good and bad men ranked on both sides of the controversy—some justifying—some condemning the conduct of Dr. Haweis and his friend. What tended greatly to enlist the sympathies of the public on the side of Mr. Kimpton was the fact, that he still lay in prison, that meanwhile his son had become insane, and that his whole family were reduced to a state bordering on starvation.

There can be no doubt, in candid minds, that both Mr. Madan and Dr. Haweis, had a full conviction of mind, that they acted in this affair with perfect honour and integrity. They never dreamt, at the time when Mr. Kimpton assigned the living of Aldwinckle, that there was any reservation in his mind on the subject of compensation. Their error, and it was a very unfortunate one, consisted in their not embracing the first opportunity, after Mr. Kimpton apprised them of the offer which had been made to him, of meeting his just wishes. Having suffered that golden hour to pass, and, moreover, feeling in their minds that they had never intended any moral wrong; it is no matter of surprise, considering human infirmity, that, when once calumny began to move its envenomed tongue against them, they should hesitate to become parties to any pecuniary settlement of the affair; as, in that case, there would not have been wanting persons sufficiently malignant to affirm that the sum then advanced, would have been something of the nature of "*hush-money*," as Captain Clunie expressed it. So firm on this head were Dr. Haweis and Mr. Madan, that even when Lady Huntingdon sent a draft for a thousand pounds to Messrs. Thornton, Whitefield, Brewer, and West, for the purpose of pur-

chasing the perpetual advowson of Aldwincle, and, releasing the former incumbent from prison, they would not consent, in any way, to become parties to the transaction, nor make any acknowledgment to the public, that they had erred in the matter. Mr. Madan thus wrote to her ladyship, on occasion of receiving a letter from her, stating what she had done, and expressing most fully her own views of the case, which, indeed, on a former occasion, she had taken an opportunity of doing at her own lodgings in Chelsea.

“Madam,—When I had the honour of your Ladyship’s letter, I was confined to my bed, and therefore could not answer it by your servant. I am at present very unfit for writing on business of any sort; but lest my longer silence should be misconstrued into disrespect, I trouble your ladyship with the following answer.

“Your ladyship acquaints me that you have sent a thousand pounds for the purchase of the advowson of Aldwincle. This step your ladyship may have taken with the best intentions; but, under all the circumstances of the case, it is very evident to me that the necessary consequence of it will be an increase of reproach and injury to my friend Mr. Haweis’s character, and my own; and, therefore, I hope your ladyship will do me the justice, upon all occasions, to declare that this step has been taken without our knowledge, privity, consent, or approbation.

“As to the part which Mr. Haweis and I have taken, it has been, all things considered, a very disagreeable one for us; and nothing could have supported us under the oppression and persecution we have met with, but a consciousness of having acted uprightly and sincerely. This has enabled us to stem the torrent of abuse, which has been poured upon us from all quarters, and I trust will enable us to assert our integrity as long as we live.

“As to the concessions^a your ladyship is pleased to mention, as we do not conceive we have any to make, so we must assure you, that none can ever be made by *us*, I mean; for I by no means despair that some may appear on the other side of the question, when conscience shall do its office with respect to the wrongs we have sustained, and our just dealing shall be as the noon-day sun.

^a Lady Huntington, in her letter to Mr. Madan, enclosed a form of advertisement which she was anxious to have inserted in the public papers, explaining the nature of the arrangement made with Mr. Kimpton.

“When evil is spoken of us *falsely*, we are commanded to rejoice ; when any can be said *truly*, I shall hope that you will find none more ready to acknowledge and lament it than dear Mr. Haweis and,

“Madam, your ladyship’s humble servant,

“MARTIN MADAN.”

This was certainly a highly proper letter for a person conscious only of correct and honourable conduct, to write on such an occasion ; but it may still be regretted that a more timely settlement of the affair had not prevented those bitter calumnies against the cause of religion, to which the sad occurrence gave rise. It is due to Dr. Haweis and Mr. Madan to state, that they consulted the highest legal authorities in the land, as to the line of conduct they pursued, and that even the Lord Chancellor himself decided in their favour. Legal opinions, however, did not fully meet the exigency of the case ; nor did they avail in tranquillizing the public mind, or in settling the scruples of many conscientious and devout persons. On the one hand, Lady Huntingdon, Mr. Whitefield, the excellent Mr. Thornton, Mr. West, and Mr. Samuel Brewer, considered that Mr. Kimpton had a just claim on Dr. Haweis, whatever might have passed between the parties on occasion of the assignment of the living at Aldwinckle ;—on the other hand, Lord Dartmouth, Mr. Newton, Mr. Venn, and others equally upright and disinterested, were of opinion that to admit a claim never agreed on, or even hinted at, would have been to concede something injurious to character, if not to become chargeable with an offence against the laws which apply to the case of simony.

It is equally to the honour, both of Lady Huntingdon and Dr. Haweis, that the temporary pang, occasioned to her ladyship by the Aldwinckle case, did not interrupt the current of her esteem and respect for Dr. Haweis ; to

whose moral and religious worth she afterwards bore an unequivocal testimony, by employing him as one of her preachers, choosing him as one of her chaplains, and, last of all, appointing him, in her will, as the principal trustee and manager of her chapels.^a

Inauspicious, however, as was the entrance of Dr. Haweis on the living of Aldwinckle, it soon appeared that the providence of God had directed his steps to that part of the vineyard. As Mr. Newton justly observed, "The preaching of Dr. Haweis, which had, like the report of a cannon, sounded through the country, attracted vast congregations to Aldwinckle." Some of the most profligate characters in the neighbourhood were brought to repentance, and the acknowledgment of the truth, under his heart-searching addresses. The following striking anecdote is recorded in the "Life and Times of Lady Huntingdon;" and it is but one of many instances of a similar kind which occurred under his powerful ministry, upon which evidently a great outpouring of the Spirit of God was permitted to rest.

"Among his converts was an old inn-keeper, who, having been a good customer to his own barrel, had carbuncled his nose into the sign of his calling. He was from nature and interest averse to the Methodists, and could not see what all the world, in his part, had to run after at Aldwinckle church. Being fond of music, however, and hearing that the singing was admirable, he contrived, at the next feast-day, to go six miles, avoid a drinking party, and squeeze himself into a pew somewhat too narrow for his portly person, where he listened with delight to the hymns; but stopped his ears to the prayer. Heated and fatigued, he closed his eyes, too, till a fly stinging his nose, he took his hands from the side of his head, to punish the intruder; just then the preacher, in a voice that sounded like thunder, gave out the text—"He that hath ears to hear, let him hear!" The impression was irresistible; his hand no longer covered his organs of hearing; a new sense was awakened within; it was the beginning of days to

^a For a full account of the Aldwinckle case, see "The Life and Times of Lady Huntingdon," vol. i., p. 413—421.

him. No more swearing, no more drunkenness, but prayer and hearing occupied his time, and he died, after eighteen years' walking with God, rejoicing in hope, and blessing the instrument of his conversion."

Lady Huntingdon, as has been hinted before, having, without Dr. Haweis's knowledge, made him her trustee and executor, and left him, with others, in the sole management of her numerous places of worship, he deemed it his duty to consult good Mr. Romaine as to what was the path of duty in reference to such a trust, he being a clergyman of the Church of England. To his great satisfaction, and much to the credit of Romaine, this venerable servant of Christ assured him that, if he had been similarly honoured, he would have accepted the trust. "Your matters," said he, "will be better conducted than in any other hands." "May I say," replied Dr. Haweis, "that Mr. Romaine gave me that advice?" "With my free leave," rejoined the good pastor of Blackfriars, "and more than that, I will vindicate the step; you will always find me the same, and, though I may not now give you my help, you will always be welcome to my pulpits, and receive every token of my fraternal regard." Mr. Romaine was as good as his word, and often invited Dr. Haweis and Mr. Wills to occupy his pulpit, the latter, even when minister of Spa Fields Chapel.^a

This chapel, which had formerly been devoted to scenes of public amusement, under the name of the Pantheon, was opened for divine worship in the Countess's connexion, after many difficulties in the due settlement of the property, on the 28th of March, 1779, by the Rev. Dr. Haweis, who preached a most solemn and impressive discourse on the occasion, to a vast concourse of people, from 1 Cor. i. 23, 24. "We preach Christ crucified,

^a See *Life and Times of Lady Huntingdon*, vol. ii., p. 314.

unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." Here, as well as in his own parish, the Dr.'s ministry was greatly owned of God in the conversion of sinners. The chapel," said Lady Huntingdon, "is crowded from door to door, and multitudes go away disappointed at not being able to get in." Dr. Haweis, during many of the first years of his ministry, was not only a faithful, evangelical, and affectionate preacher; but he was lucid, argumentative, and eloquent in his modes of address. In his latter years, he became less careful of his pulpit preparations, and the consequence was, his discourses were sometimes loose, rapid, tedious, and wanting in interest to the more intelligent portion of his hearers. But he was a man of sincere and ardent piety, of most kindly dispositions, and, through life, evinced a deep concern for the good of immortal souls.

He was an edifying writer, as well as an effective preacher. While at college, and subsequently, he had paid considerable attention to the cultivation of his mind, and had possessed himself of a measure of learning considerably above mediocrity. His version of the New Testament, and his Church History, exhibit signs of respectable scholarship and diligent research, and will be valued by devout Christians when works of a more laboured character have sunk into oblivion.

In private life, Dr. Haweis was distinguished by the suavity of his disposition, and the urbanity of his manners. He loved his friends, and was loved by them. By birth, education, and habit a gentleman, his society was courted by the first circles, and never was he ashamed, in those circles, of the cross of Christ. From his intimacy with the late Countess of Huntingdon, he

had many opportunities of mingling with the great ones of the earth ; and eagerly did he embrace every fitting occasion for urging upon their notice the things which belonged to their eternal peace. He was no trimming courtier ; but a faithful man of God, who feared not to chide iniquity even in high places.

Having suffered much from bigotry and high-church notions, in early life, he had an intense detestation of all lofty and exclusive pretensions, from whatever quarter they emanated. Like many of the other evangelical clergymen, who stood connected with the Missionary Society at its first rise, he greatly desiderated the divine right of episcopacy, and had no faith whatever in the doctrine of apostolical succession, as held by clergymen of the school of Laud. The writer has before him, at this moment, a series of questions, copied from a document in the handwriting of Dr. Haweis, which will throw some light on the kind of episcopacy which would have best suited his ecclesiastical taste. As the writer knows the history of the questions, it will be in vain for any of Dr. H.'s episcopalian friends to endeavour to put a high-orthodox interpretation upon them.

“ QUESTIONS.

“ Was there ever bishop, priest, or deacon set apart for these offices who had not the suffrages of those to whom they were designed to minister, *for the first three hundred years* ?

“ Were not the provisions of the ministry the *voluntary contributions* of the several congregations ?

“ Hath not the appointment of tithes, and of a certain salary to the ministry, independently of the people, the most injurious tendency ? Did any such subsist *in the three first centuries* ?

“ Did the church, during the three first centuries, inflict other penalties on offenders, than reproof, and exclusion from the communion of the faithful ?

“ Did any bishop or curate dare to arrogate the least power in this behalf, but in correspondence with the judgment of the congregation to which such offender belonged ?

“Are the largest and most flourishing congregations in the kingdom supported by the state, or by the liberality of the people?”

“Have large emoluments the least tendency to make men laborious and active in the work of the ministry? Do not those do least who have the largest revenues? Are not the most zealous and diligent ministers those who have their emolument as the gift of their hearers?”

“These subjects, fairly discussed, would go far to ascertain, *where and who are the true members of the Church of Christ*, and what are the most effectual means for advancing the interests of vital godliness.”

Dr. Haweis was three times married. His third union took place somewhat late in life, to a lady considerably younger than himself; but it became the source of much happiness to him in his declining years; and his venerable widow, who has survived him for more than nineteen years, gives striking proof of the fond endearment with which she dwells on his excellent and fragrant memory.

It only now remains that Dr. Haweis's relations to the London Missionary Society should be briefly and faithfully sketched. That he was one of the earliest, most attached, and most disinterested of its friends, will be readily acknowledged by all, in any measure acquainted with the history and proceedings of the institution. In the formation of the Society, when its friends began to meet in concert, he acted a conspicuous part; and was ever ready with his counsel, his influence, and his purse, to help forward the great design. To him belonged, unquestionably, the honour of suggesting the Mission to the Islands of the Southern Pacific; and his published memorial, in reference to Otaheite, the first sphere of the Society's labours, will be a lasting memorial of his Christian zeal and benevolence. It is, moreover, a glowing picture of the imagination, in the highest degree creditable to the head and heart of the writer. Though it indicated the sanguine temperament of the author, yet it cannot be denied, that the events, which have since

transpired, have justified some of its most vivid anticipations. His sermon, too, at the first meeting of the Society, was a rich and glowing composition, well fitted to give a mighty impulse to the infant cause. The interest which Dr. Haweis took in all the early missions of the Society, but particularly in the Otaheitan mission, was unique and peculiar. His whole soul was on fire at the prospect of aiding in the evangelization of that distant sunny region; nor was his zeal a sudden transient blaze; it was rather a steady, fervent, quenchless devotion to the glory of God and the good of souls. He was, perhaps, less discouraged by the disappointments and failures which were realized in the first years of the Society than perhaps any one of his brethren in the Direction. He seemed, at the worst of times, to cherish hope; and when the bright day of triumph dawned, though he had, by age and infirmity, been removed from active life, he seemed, as will appear from the following letter to Joseph Hardcastle, Esq. to be in the frame of good old Simeon, when permitted to clasp the infant Redeemer in his arms:—

March 8, 1815.

My dear, old, precious, and long-tried Friend,

You knew how much joy and thankfulness the contents of your letter would give me, and I am highly obliged to you for the gratification. Feeling our own unworthiness to be employed in so noble and blessed a work, we cannot but the more admire and adore the power and grace of Him, who can make the jaw-bone in his hands effectual to accomplish his own adorable purposes. It does seem, indeed, as if "the set time to remember Zion was come." The intelligence from the Cape has raised my heart to high exultation. The finger of God in so diffusive a circle appeared next to miraculous, and the coincidence in the Isles of the Sea, with like manifestations of the outpouring of the missionary work, fills me with joy unspeakable. To see the adorable Master's kingdom coming upon earth with such power and glory, wakens up in us, after the years of hope deferred, something of the good old Simeon's cry, "Now lettest thou thy servant depart in peace."

I hope the tidings will tend to arouse a fresh spirit of prayer and zeal among all the holy brethren. I mean to devote Sunday evening to the communication of the whole body of missionary intelligence, and to make the hearts of many as glad as my own. It will give me great pleasure to be further informed what progress hath been made to reinforce any of our missionary stations, and the names of such as are gone, or about to go, to join in the work and labour everywhere; and I presume you know I have an express lodgment in my hands, for an equipment of the first brethren and sisters destined for Eimeo or Otaheite. A number in my congregation have offered themselves, whom Mr. Wilks informed me the Society would not want, as many having been accepted as would fill the missions at present on the stocks. As they seemed disappointed, I suggested to them an opening which I understood was to be made by Government for a body of settlers to go to Upper Canada; and I have fourteen or twenty, who profess a great desire to go, with the hope that their services may be of use to the great cause. If you can furnish me with information on this subject, I shall be obliged; and whether Mr. Smart, at Elizabeth Town, in Upper Canada, might not feel his hands much strengthened by a little band of serious-minded men, whose hearts, I hope, are on the Lord's side. The Government, it is said, offers a quantity of land for a settlement, to convey them to the place of destination, and afford them support till their own labours may furnish them with the fruits of their cultivation.

We receive the kind remembrances of Mr. Harcastle and your dear family with affectionate acknowledgment, and can truly say how continually you are in our remembrance and our prayers. You are often the subject of our conversation. I had hoped I might have seen you here. Might not the infirmities, of which you complain, find relief from these salutary waters?—you are still at an age to have your strength renewed in your journey. I own I long to see you, and it will be among my chief inducements to come once more to our missionary meeting, if my life is preserved, and I feel my strength at all equal to the effort. At eighty-two the springs of life are so much relaxed, that vigorous exertion can hardly be put forth; and yet, through a very singular dispensation of that good Master who hitherto hath helped me, I am still strong to labour, often less fatigued than I have been twenty years ago; and my faculties, I am assured, manifesting no perceptible decay, my voice as firm, and my articulation as distinct as formerly; and what, above all, I have to bless him for, he does not leave his word without witness as the power of God to salvation, to the hearers. That you are in health better than formerly, inspires hope that you may be more confirmed, and still enabled for the blessed work in which you have been so long and so heartily engaged. You and yours, I know, will rejoice in my mercies.

Mrs. Haweis, though subject to frequent indisposition, is, on the whole, certainly strengthened in her general habit, and is the comfort of my life. The children are every thing we could wish or hope, and, we have reason to hope, partakers with us of the grace of God in truth. "Bless the Lord, O my soul, and forget not all his benefits."

Present my cordial regards to all my ancient associates, with whom I have spent so many happy hours; particularly Mr. Rayner, and our kind friends at Camberwell. To Mrs. Hardeastle, Mrs. Burder, and every member of your family, whom I have so often played with, I would maintain a kind remembrance, and believe me,

Affectionately yours,

No. 5, Beaufort Buildings,
Bath.

T. HAWEIS.

When unable, through infirmity, to promote the interests of the Society by his personal exertions, Dr. Haweis evinced a sweet spirit of resignation, and an unabated love to the cause. Of this the following extract of a letter to Mr. Hardeastle, bearing date 24th June, 1800, is an abundant proof:—

"Unable to serve the Society this year, I resigned my station, not renounced any labour in my power. * * * * God speed the plough—let the work but be done, and I shall as cordially rejoice in it, as if it had been individually my own. My dear Master is witness to my simplicity and godly sincerity, so far as he has given me knowledge of the workings of my own heart."

The following extracts, to the same, will show how much the interests of the Society were on his heart:—

* * * * *

Monday fortnight will be our missionary prayer-meeting, and, as I wish to have something comfortable to communicate to the people, I shall be obliged for the intelligence. I long to see your last Missionary number, and the Otaheite Catechism and Spelling Book, which my brother will send me, I hope, this week.—Remember me in the most affectionate manner to Mrs. and Miss Hardeastle, and all your family. Through mercy, advancing in age and infirmities, I still am strengthened for my work, and always find it my wages.

Your faithful and affectionate,

Bath, May 21st, 1810.

T. HAWEIS.

Dr. Haweis was always much concerned for the augmentation of the funds of the Society, knowing that

the gold and silver were the Lord's. The following letter to Mr. Hardcastle will prove this, and also his anxiety to know how the glorious work prospered:—

My dear Friend—The same kind friend who has dealt so liberally already, has just put £150 into my hands, to be disposed of as I judge most for the spread of the gospel, and I purpose to add it to the £850 she gave before; but I wish to know the state of your funds, and particularly what are our expenses at the seminary, and how many are now actually employed from thence in Missionary labours. To give permanence to the Mission, we must provide for the present Missionaries employed, and see that our expenditure does not exceed our income; for when the novelty of the attempt is worn away, and many other popular objects strongly exciting the public attention, this will probably divert into another channel the usual contributions.

The exertions making for the Jews, must raise a large sum, and in my view to inadequate purposes. The vast collections also for that noble institution, the Bible Society, must, I suppose, divert some part of the public bounty which flowed into our channel; but the Lord will supply all our wants, I trust, according to his riches in glory. You can best inform me how we go on in this respect, and what are your expectations and plans for the future. I grow down, and must shortly depart, at present unable to move about from a variety of hinderances. I shall hardly ever see you again, unless some providence leads you this way—not that my eye is dim or my strength much abated: for labours of the ministry as stationary, I feel little difference, and my kind and gracious Master continues to cheer me with tokens of his blessing. Among the rest, three families from the East Indies have greatly refreshed me; one a colonel returned from Madras, another a physician from Bengal, to whom I had been blest when a lad; and after ten years' residence, and acquisition of a competence, comes home to surprise me with a heart full of love and zeal for the glory of God, and such an account of the spread of the gospel as pleases me greatly. There are at Calcutta and the environs four or five truly devoted labourers in the church, and heard with great attention and blessing.

I wish to hear how you are this winter, and every branch of your family. Bessy and I bear the same affectionate remembrance of you, and desire you to keep up the same remembrance of us. My little ones are well, and advancing to our hearts' content. * * *
Remember me cordially to all our brethren.

Yours very sincerely,

T. HAWEIS.

Beaufort Buildings, Jan. 2, 1811.

As, by a peculiar providence, the journal kept by Dr. Haweis, during his stay on board the *Duff*, at Portsmouth, while she waited for a convoy, has fallen into the Editor's hands, he cannot help thinking that the publication of some extracts from it will be very edifying to the Christian public at large, as showing the vast and lively interest which the subject of this memoir took in all that pertained to the rise, progress, and prosperity of the London Missionary Society.

A JOURNAL OF A VISIT TO PORTSMOUTH AND ITS ENVIRONS, IN THE SHIP *DUFF*, WITH THE MISSIONARIES WHO WERE EMBARKED FOR THE SOUTH SEAS. COMMENCED AUGUST 10TH, 1796.

“As I cannot but regard the last scene of my attendance upon the Missionaries as one of the most important and pleasing of my whole life, I have drawn up the following journal from minutes of the daily transactions, which passed during an unexpected delay, from our embarkation in the river to their leaving St. Helen's. On every reflection, and from every fresh information I have gained, (and it has been very great), I am more than ever convinced of the blessedness of the undertaking—the desirableness of the attempt—the propriety of the measure—and the probability of success.

“After a determination fixed, to have a ship of our own, and a variety of attempts to procure one, which providential hinderances delayed, (and partly my unbelief and reluctance to embark so great a sum), the *Duff* was purchased. A ship for beauty and size superior to any thing we had planned, but which the increased magnitude of the Mission had rendered necessary. How much the Society were indebted to Captain Cox for his indefatigable pains in her purchase and outfit, is well known, as well as his liberality, and that of many others,

on the occasion. Not to mention the generous offers of Captain Cox and Captain Wilson to take the ship themselves, if the Directors demurred to the purchase. I wish to present also a particular memorial of the generosity of Mr. Sims, a gentleman I had never spoken to or known, who, on my first visit to him on the occasion with Mr. Eyre, gave us a best bower-cable, worth £180, and set a noble example, which provoked the liberality of others, as it encouraged us to try what could be done to lighten the load of an outfit, which now necessarily exceeded our original plan. How far beyond expectation we succeeded, is gratefully remembered; and how much the Society owes to Mr. Wilks, Mr. Platt, Mr. Eyre, Dr. Hamilton, Mr. Harcastle, and many other like-minded zealous friends, deserves to be made known.

“The vessel being ready, the Missionaries collected, and the time fixed for departure, after the solemn preceding evening, described in the Evangelical Magazine, we all went on board, except one who was on a visit at Portsmouth, and was to join us on our arrival.

“And here properly my journal commences, which I desire to do with praising and blessing the good hand of our God, which was over us for good, and brought so far to an happy issue, a work which had given us so many anxious cares, and such indefatigable labour.

“Wednesday, August 10th, 1796, at six o'clock in the morning, I drove to Blackwall. The ship was under sail, and beginning to fall down the river. Though scarce advanced five hundred yards from the shore, I here first experienced the imposition of a waterman, who charged me five shillings for carrying me on board: other instances, of a similar kind, occurred at Portsmouth.

“Found Mr. Cox and our Missionary brethren, with a pilot on board; Captain Wilson had gone by land to Portsmouth on business. His nephew, the first mate, commanded in his place, and a gracious man and most able seaman he is.

“The weather was remarkably beautiful, the wind fair, the scene on every side delightful, and all appeared cheerful, men and women, in the prospect of their voyage. As we passed down the river, the

shores in many places, on both sides, were lined with spectators, our friends, waving their hats, and wishing us a happy voyage. The deck crowded with visitors, who, though zealously affected towards us, greatly inconvenienced us, as it was necessary for all hands to be at work in stowing away a vast multitude of things, which encumbered the ship. We sang with delight on setting off, 'Jesus, at thy command, we launch into the deep.'

"Thursday.—Continued all the day stowing away the things which encumbered us, as well as our numerous visitors would permit. Our regular worship had begun morning and evening, and, though we were greatly hurried, the Lord made useful the seasons of prayer and praise, and very refreshing.

"Sailed through the Downs; began on Saturday to feel sickness when quitting the land, as did many of our brethren. Wind fell slack. Heard the convoy for India was sailed, to our great mortification, which we were hastening with all eagerness to join.

"Saturday.—Advanced nothing. Hailed in the night by a man-of-war: 'Whither bound?' 'Otaheite.' 'What cargo?' 'Missionaries and provisions.' Sent a midshipman on board to inspect, and take a note of us and our destination; surprised at us and our cargo; passed us on another tack, hailed us again; informed us, she was in quest of a little black-sided lugger privateer; ordered us to hang out lights, if we discovered her: some apprehensions of attack: inquired about our arms, but thought ourselves safe in the vicinity of the man-of-war. I wished the guns to be shotted, and preparations made for resistance, as I thought it a shame for fifty able men to submit to a few banditti. I am persuaded that during the two days we lay becalmed we were probably in greater danger from the enemy, than the ship will be in any part of her subsequent voyage; as these little luggers row and sail, run alongside, and board with all their men, and often take ships twenty times their own bulk. We had the pleasure to see this very lugger brought into Portsmouth, with about forty men, the day after our arrival. Blessed be God for his care over us. We are the Lord's.

"Sunday:—Still becalmed,—much better in the morning than I had been: Our first solemn day of rest; the missionaries began it in their birth with prayer and praise. Through mercy, at ten o'clock I was enabled to preach from 2 Corin. xii. 10. 'I take pleasure in infirmities,' &c., the circumstances of many of us, as well as my own, made it a precious word. At two, again, on the quarter-deck, heard brother Brooksbank. Too unwell, to hear brother Wilks, who preached at six; it was a real Sabbath, I believe, to us all: and a time of refreshing from the presence of the Lord. Few Sabbaths before, since the creation of the world, have been thus kept upon the deep, or such men of God, missionaries and mariners, found to make the audience;

the mariners seem, many of them, as truly impressed with divine things, as the missionaries themselves, and all seriously attentive.

"Monday—a gale sprung up in the evening, and found the ship an admirable sailor.

"Tuesday—we arrived very early this morning at Spithead, and found the convoy gone, to our great disappointment. We had hurried and inconvenienced ourselves to no purpose; but we must begin to learn patience and faith. What is now to be done, Jehovah-Jireh!

Met Captain Wilson and Mr. Eyre: what is to be done, our first consideration; agreed to inform the Directors, and have their orders. Enquired after the blocks which Mr. Taylor had engaged to send, and not finding them at Portsmouth, the captain was very earnest to have them; he wished that I should go up to Southampton immediately, as they were essentially important; I consented, and, with brother Eyre, took a place in the *Hoy* for Southampton that very day at noon.

"We had not sailed far in the *Hoy*, before I took an opportunity of rebuking a person for swearing, as we were crowded with passengers; this brought on a little conference, and we had an opportunity of speaking the things of God to some, who appeared attentive hearers. Among the rest, I observed the captain of the *Hoy* to listen very seriously. 'Do you, sir,' said I, 'know anything of this precious Redeemer?' He said, through mercy he did: on this, I inquired if he belonged to Mr. Kingsbury's congregation, and found he did; when I told my business to Southampton: 'Dear sir,' said he, 'I have had the blocks aboard my vessel a week, with orders to carry them off to the *Duff* the moment she arrived, and I have heard nothing of her being in the harbour.' We were now half way to Southampton; it was impossible to return with the blocks; so on we went, and a more delightful passage we could not have had. The scenery on both sides the river beautiful beyond every thing I had seen; the harvest getting in—the number of fine villas—the beautifully wooded country—the castle of Calshot—the majestic ruins of Netley Abbey—the approach to Southampton—and the numerous vessels passing and repassing, to us, unused to the sea and its beauties, was like a scene in a magic lantern, pleasing as surprising. As I had resolved to preach in every place which had favoured and contributed to our mission, I readily accorded with the desire of Mr. Kingsbury to preach for him that evening: met Mr. Taylor and family, and a good congregation on the short notice given. They are very zealous for the cause. Returned next morning in the same vessel with the blocks to the *Duff* at Spithead. Mr. Taylor's liberality is well known: he had largely contributed in money, and now much more in these valuable stores. Went on shore on Thursday, to preach for Mr. Griffin. He is most zealously friendly, and a most amiable man of God. Made inquiries at the admiralty, was informed that the *Adamant* is appointed to convoy several ships to

Lisbon and the Mediterranean. Went on board the *Adamant* with Mr. W. Wilson, to Captain Wame, and, a second time with Mr. Eyre, received very politely. Observed a lot of bibles in the cabin; gave many to the sailors; they were received with avidity; continued to dispose of many hundreds to the several men-of-war's boats and others: always received with thankfulness, and more requested. We concluded to wait for the *Adamant's* sailing, and go under convoy as far as she went.

"Multitudes visit us from all parts, and leave tokens of their kindness with the missionaries. The people of Portsea particularly zealous and liberal. Captain Wilson, all attention, wrapt up in his awful charge, will not leave the ship to visit any friends on shore; during the six weeks, he was only thrice on shore, and then on business. He is greatly devoted to his work.

"The *Adamant's* signal for convoy out. The missionaries all on board. The Lord Jehovah be their guide and guard!

"The missionaries rise daily in our estimation. I have heard many of them speak and pray: they have greatly refreshed my spirits: their gifts and abilities far exceed my expectations. Blessed for ever be God for his grace to them. I was particularly affected with Nott's prayer and address; my spirit has not on the voyage had a greater refreshment. I trembled when Clode's turn came, how he would acquit himself; but I was pleasingly disappointed. His exposition of Heb. iii. was so simple, and perfectly according to truth; and his prayer such as could not but refresh with its spirit of devotion every feeling heart; not a word improper or false English could I observe: it was not ornamented, but it was 'full of grace and truth:' had I not heard him myself, I should have doubted the possibility of his acquitting himself so creditably. My brother Eyre and Griffin preached on board, whilst I and the missionary ministers were engaged ashore. Now, Griffin made a charming address to the captain, who was one of his congregation for the last two or three years. The seamen all attend with deep seriousness; each has one of Lady Huntingdon's hymnbooks, the collection most frequently used, and join heartily in prayer and praise. It is indeed a scene affecting as new.

"The wind continuing adverse, our stay now becomes uncertain, and may be longer than I expect: I resolve, therefore, to lay myself out on shore, and preach wherever the Lord opens a door for me; and the applications are many.

"We have been visited by a succession of Directors, Messrs. Rayner, Fenn, Greathead, Cowie, Love: Mr. Greathead and Love have preached on board: all things are promising, and the missionaries employed in work or study, and quite satisfied with their choice, eager to be gone.

"A great desire on shore is expressed to hear the missionaries

preach ; we have, therefore, employed them at Portsea and Gosport repeatedly with great acceptance and utility. Malignity, which is always at work, had represented them as a set of poor illiterate men, leaving their country because they had not a provision in it : but confusion and conviction silenced every opposer, when they heard Cover, Eyre, Jefferson, and others, and found them ready speakers, full of life and zeal, able in the work, and some of them remarkably eloquent men. Many acknowledged to me the pleasing surprise of finding so many men, so admirably qualified for the work to which they were going : their ministry was fully attended, and their labours much blessed to the people around.

“ Among other attempts to serve the cause of the great Master, I have been endeavouring to get the Jews to hear the word of truth : they are, I found by conversing, very numerous in this place ; the intelligence I had from London of their attendance at Zion Chapel made me resolve to invite them. I conversed with some zealous friends, and drew up the following address, which they circulated among them.

“ ‘ Children of the stock of Abraham, a friend and well-wisher to your nation desires to address a kind word to you on the present state of your people, and the prophecies concerning you. He wishes to remove, if possible, the barriers of prejudice which have separated us ; to cultivate a spirit of union and reciprocal kindness between us and God’s ancient people. The reign of the Messiah, you believe, as well as we, will one day extend over all nations : they who truly long for him, and are prepared to meet him, will be careful to examine their ways, that they may be found of him in peace. To engage your attention, and to awaken our own, to the things which make for our eternal peace, is the only motive which engages me to offer my services to you. I intend not to say a word to grieve you : mine will be good words and comfortable words ! oh, that God’s Israel would hear them !

“ ‘ T. HAWEIS.’

“ ‘ P.S.—If the elders and people of the Jews will attend at Mr. Griffin’s, Orange-Street, Portsea, to-morrow evening, they will be welcomed and accommodated ; and should any word of mine engage their attention, I shall repeat the labour on Monday evening at the same place. Many of your brethren in London have desired to hear at Zion Chapel. To consider the matter can do you no harm—may do you much good.’

“ I wished the Jews would have admitted me into their synagogue, and offered with their most intelligent men to consider the writings of Moses and the prophets respecting the Messiah. I applied to them for this purpose through friends who knew the heads of the synagogue, but this they were unwilling to accede to. I met at a friend’s

house the most intelligent man, I think, among them: at first, our conversation was cool; he claimed the antiquity of his religion; wished neither to convert others, nor to have his own faith shaken. After producing several scriptures, and receiving evasive replies, I fixed strongly on Haggai. He said the glory of the temple referred to in Haggai was not the second temple, but a glorious temple described in Ezekiel, which should hereafter receive the Messiah. I urged the context and whole reasoning were evidently only applicable to that temple, long since destroyed, and that, therefore, the Messiah must be come. He grew warm, rose up, said he should hinder all he could from hearing me, and, though he should be ready to converse with me on other subjects, would never more on religion, and left me in heat. However, the next day, at night, many Jews and Jewesses attended at Mr. Griffin's, and I addressed them not from any text, but with a preface of my wish to serve Jew and Gentile, in the great concerns of their immortal souls. I wished to interest their attentions by the importance of the subject to us all, whether the Messiah were come or not. I entered (1st) into a view of the law of Moses, moral and ceremonial, and urged the impossibility of any Jew, on his own showing, being saved according to the law of Moses; because, that, transgressing the law of the Ten Commandments, it was impossible to escape the penalty; and the ceremonial law, even admitting all they could say of its perpetual obligation, could not now be practised: there could for them, therefore, be no atonement, as there was now no blood, no sacrifice, no altar, no priest, nor any possibility of making peace with God according to the law of Moses: and their self-ordained fasts and irreverent gabble of prayers could in no wise form a substitute, but rather would be condemned as unhallowed additions, not of Divine institution. (2d.) That the Messiah must have been long since come, was evident from their own prophecies. Considered Genesis xlix. Micah v. Daniel ix. Haggai ii. The whole closed with a solemn address to the Jews and Gentiles to consider their ways, and no longer to be fools and slow of heart in believing all that the prophets had spoken, as the moment was short, and the consequences awful and eternal.

"The crowds of persons were immense, and hundreds obliged to go away: the heat within great—much exhausted with perspiration. The attention was solemn: perceiving so great an impression, I gave out I should preach the next evening on Luke xv., last verse. The same vast auditory. Endeavoured to affect their consciences with views of an eternal world, combated the dreadful Sudducean spirit I found universally imbibed among them, that there would be no punishment eternal, and that the devil was but a bug-bear; opening the narrative of Dives and Lazarus, I led to the conclusion, and sought to impress their consciences with the consequences that would

follow rejecting the counsel of God against their own souls. To avoid introducing the subject again, I shall collect all that passed relative to the Jews here. Thursday, preached again: the audience great—several Jews: text, ‘God is love,’ and sought to engage their heart by a view of the Divine character. After I had concluded, an hearty amen came from one voice audible to the whole congregation: it was remarked that it was from one of the Jews. Desired much that some of them would come to me: got an Hebrew Bible and Septuagint, but though I was promised that three of their most informed men would call on me, they came not. One, however, of the name of Levi, said to be the most learned among them, visited me. He professed to have been a teacher eleven years. I found many thought him well informed, but when I conversed with him, he appeared to be very ignorant, very infidel, and very profane. They don’t know their own history, and state of their country when Christ came.

“Saturday, was on the platform looking after the Duff: many Jews just come from the synagogue: addressed myself to them, collected in numbers around me; spoke to them of their ignorance of their own prophets; observed Levi with many more around him; those I had conversed with acknowledged their ignorance, and directed me to him as better informed; I desired them to go with me to him. By this time a crowd had surrounded us, and Gentiles and Jews, priests and people, listened. I addressed myself to Levi particularly. He attempted to defend his infidelity, and, uttering an oath, he gave me a fuller opportunity to address him and the audience. I appealed to the Jews, how impossible it was for a man who profaned the name of God to be a disciple of Moses; how contrary the infidel principles they allowed were to every thing in the law and the prophets, and that if there was any Judge of quick and dead, how awful it must be to fall into his hands without a shadow of hope, if they continued in impenitence; that, whoever was right, they must be wrong. Levi asserted, that ‘the devil himself, if there was one, would be destroyed, and *dat Got* was too good to *tann* any *pody*, *dat* was his *fate*.’ He wished to turn the discourse, and when I pressed the word of God on their consciences, he said, ‘*Vell, fhy tont* you sent to us *te* Archbishop of Canterbury to preach to us, and try to *too us goot*? I *tink* he has money enough for *tooing* it.’ I replied, I have nothing to do with others, Mr. Levi; I am trying to do you good, and look for no reward but the pleasure of doing it. I continued my discourse to the bystanders, applied to them on the necessity of searching the scriptures, and not living, as Jews and Gentiles do, alike in sin and ignorance, and fancying they shall be saved. After about an hour’s conversation, we parted. A Jewess, who heard me on Sunday, expressed her thankfulness for the civilities shown her, and said she should bring her mother with her the next day.

“One of the name of Moses Hart, a poor but civil man, and I thought more seriously minded than any I had seen, came to me: I asked him if he knew the Hebrew; he said yes; on which I brought out the Hebrew bible, and wished him to consider a variety of passages, which I read to him, and reasoned with him concerning them: he, too, denied all torments as eternal for the wicked, and said that every body would be saved at last: I pressed him upon the fearful consequences of adopting such unscriptural opinions: pointed out to him various passages in the prophets, which speak in the strongest manner on this subject; he could only reply ‘I am not a *larnit* man, but their rabbies said so;’ I wished him, as he was able to read the Scriptures, to look them through diligently, and, if he could find *that* doctrine in Moses and the prophets, I would become a Jew. He promised me he would look. I asked him some days after for the proofs, but he said he had not found them yet. However, one thing I got from him, which was a written acknowledgment that I was conversant with the Hebrew Scriptures, and had read various passages to him; for Mr. Wolf, the person I mentioned before, had sent to me by Mr. Brown, a note, that if I would read to any of their learned men, a chapter in the Hebrew bible, he would give a guinea to the Missionary Society; but he rather chose to forfeit his promise, than give the guinea, and quietly pocketed Levi’s certificate.

“A few days after, I met in the street another person named Hart; he was almost the only man who admitted the punishment of the wicked in hell for ever. Some gathered around us in the Jews street, whilst we were speaking, whom I addressed with great freedom, and there was always attention paid; whether from curiosity or real concern, I know not: of one thing I am certain, that they deserve our compassion, as men outcast, degraded by us, and from their very humiliating situation rendered more abandoned. Their infidelity, ignorance, and impiety are great, and cannot but lead to all the dishonesty they are charged with. When I rebuked one for profane swearing, he said it was a little *ting*, and ‘*dat* a man who did it in a passion was excusable;’ I said, ‘just the contrary, that his passion constituted a double crime.’—But they seem to have no fear of God before their eyes.

“I have thrown together the principal incidents which occurred to me on this subject, and am fully sure, that if with kindness and zeal we endeavoured to do them good, the case is not more desperate than that of multitudes of others: and all I have seen confirms my hope, that something may and will be done for the outcast of Israel. If but a few receive the knowledge of the truth, it would be worth all the pains employed. I have been proposing to Mr. Harcastle a Jew-lecture, at Dr. Watt’s old meeting, in Duke’s Place, and really hope some good might be done by the attempt. A host of us are

ready for the service; and whether it succeed for the Jews or not, it will excite attention and awaken inquiry, and that it is never in vain.

“Mr. Howell, the clergyman of St. John’s, who has been so very friendly in communicating his papers, called on me at Portsea and Gosport, with Mr. Sarjant, the agent for the Society: I was on board, and did not see them. It hardly entered into my ideas, after the manner in which I had been labouring for the last six weeks, that I should receive such an invitation to the noblest church and most respectable congregation in the place; it is a happy proof of the subdual of prejudice, and I hope will enable me always to see, that a sincere desire to do good in every way, will be no obstruction to my admission into the churches of my brethren, to whom I particularly wish to be serviceable; but, the well-known reproach attached to us, often shuts the doors of the Church against us, and compels us to labour where we are more welcome.

“Thursday, looked at the vane as soon as I rose, which I had so many times done before with disappointment—found the wind veered to the north: hastened to the shore, saw the Adamant under sail, turning down to St. Helen’s: got on board as fast as possible, just as the ship weighed: rejoiced together: communicated to them the reviving accounts that morning received from Mr. Latrobe, of the happy impression the missionary efforts had made on Germany, Norway, Sweden, Denmark, Livonia, Hungary, Transylvania, Switzerland, and America: left a copy of the letter with them for their encouragement. The whole Christian world seemed interested in them, and crying to God for them. The missionaries greatly comforted. Under sail. The scene beautiful beyond description, the day fine, the breeze gentle, the men-of-war, who are the convoy, leading the way, and about sixty vessels under sail on different tacks, crossing each other, and falling down with the tide to St. Helen’s: and to heighten the grandeur, at one o’clock, it being the king’s coronation day, all the men-of-war, by whom we were passing, fired a royal salute of twenty-one guns, with the forts, filling the air with smoke and thunder. Came to anchor when the tide turned. Called all hands on the quarter-deck, captain, mates, missionaries, and mariners: met once more, for a parting word. If the wind be fair, we are separating. Ah! what a thousand considerations rushed on my mind. We had much of the presence of God with us. I preached to them from Hebrews iii. 1: rejoiced in praise; sung, ‘Jesus, at thy command,’ &c.; and after commending them solemnly to God, and the work to which he had appointed them, we closed the affecting solemnity with “Blest be the dear uniting love,” &c., sung with peculiar sensibility and many tears. I then went round to every missionary, to give him my parting benediction, and shook them by the hand: to the good women the same; they wept much; wished

me every blessing; commended themselves to all their kind friends and benefactors; and, then with reluctance, yet with pleasure, we parted, the destined time being come when they were to proceed to the great object of their call and wishes. Not a person discovered the least dismay or regret, but all with united hearts looked forward with courage, and looked up with faith. The dear, good captain bid me farewell: I blest him and his work. The evening approached: I must go. I descended, with a thousand different sensations, the ladder I had so often mounted, and sat myself down in the stern of the boat: the sail was hoisted—I looked back, and prayed for them; we were in a moment out of hearing—we waved to each other—the boat flew through the water—the distance increased: the *Duff* began to mingle among the multitude of vessels around her—soon she became undistinguishable from them: I shall see them probably no more. God be praised, who has led us hitherto; we will bless him, and say, hitherto he hath helped us, for his mercy endureth for ever.

“And here I cannot but pause, and look back with wonder and thankfulness on all the way in which our great Lord and Master hath led us, from small beginnings to a magnitude so far surpassing all our own hopes or thoughts, providing all the means for the execution of this desirable attempt, and bringing it to so successful an issue hitherto, as has excited the wonder of those who could scarcely believe the possibility of the event. Bless the Lord, O my soul! The work is now in his own hands; they are ploughing the billows of the deep. We have heard from them, safe and happy in their voyage, as far as Falmouth, and since off the rocks of Lisbon; every thing well, and proceeding according to our prayers and wishes. O Lord God, our God, cover them as with the wings of the cherubim, conduct them to the haven where they would be, and crown their labours with all the blessings and success which we are supplicating.

“Friday, the convoy gone; the last turning round St. Helen’s at day-break—we see them no more. Wrote Mr. Taylor my intention of calling on him. Wrote to Mrs. Haweis, Lady Ann, and Mrs. Hardcastle, informing them of my intended return to town. Visited Major Macklean, who is confined to his bed by an accident: he is a truly precious man. After dinner went to Gosport; unintentionally compelled by that worthy man Mr. Minchin to spend the evening and sleep there: a large company. The evening spent, I hope, profitably and agreeably, in reading the scriptures and prayer, with conversation. He is an excellent man, and a lawyer, and I am much mistaken if he does not sometime prove a burning and shining light in that neighbourhood. He is full of zeal, and devoted to God.

“I hear with thankfulness, and, through mercy, with a deep sense of my own unworthiness, how much good has been produced by our

missionary visit, that many hearts have been warmed with the gospel truths, and fresh life excited in the congregations here; the audiences have been always large and attentive—often overflowing; many have attended who were never seen to have done so before, and some during the whole five weeks, have not missed one discourse; not to advert to the Jews, of whom I have spoken before. All concur in rejoicing to see how much the prejudices of many are abated. I am pleased myself, and surprised, at the cordiality and civility with which I am treated by persons of all denominations, and cannot but rejoice to see, that during my stay, there hath been evidently a softening of prejudices, and a more kind intercourse between Church and Dissenters, between Dissenters and Dissenters, between Christians and Jews. May God more unite all our hearts in his love, bring forth greater blessings than we can ask or think, and keep every eye single to his glory, that the Lord alone may be exalted. Found myself very fresh at night; supped, having eat nothing solid before; slept as well, nay better, than I am accustomed to do on Sunday night.

Wednesday, 28th. Wrote Mr. Eyre, but too late, I apprehend, for insertion in the Magazine this month: I have been so hurried, I could not find a minute before; I mentioned to him, what I forgot to take notice of before, that the captain's nephew has given me a beautiful drawing of our ship, which I think may be made a valuable assistance to our Society's funds, if well ordered; when I get to town, this must be considered.

After breakfast, took horse, and went to visit Netly Abbey. Crossed the ferry to Itchin; a beautiful day and ride: a most splendid pile of ruins. The church and cloisters, once so magnificent, are now sunk into desolation. The ivy clings to the beautiful cornice and elevated pillar, and half covers the walls. The floor is strewn with vast fragments of the fallen roof, and trees of various kinds growing out from the spaces between them, overtop the craggy walls. The hoots of the owl, and the clamours of the jackdaws, have supplied the mummery of monkish devotion. As I stood admiring the once beautiful church and its remaining windows, amidst the confused fragments, I was struck with the grandeur of the scene; a melancholy silence reigned around me; no voice was then heard, nor living creature seen, except one little wren which flitted across from the ivy to the broken window; the only tenant now seen to occupy these magnificent remains of former greatness. As I rode round the precincts to admire the various views presented by different parts of the ruins, I made a stand under a venerable oak, at the skirt of an adjacent wood, which looked down upon the building, with a fine view of an arm of the sea, and the rising coast on the opposite side terminating the prospect, a scene of singular beauty: I regarded with a kind of veneration this still living

inhabitant of the place, and reflected, with a sort of magic revival of the former days, that this oak had probably beheld the noble pile in all its beauty and glory; had often sheltered the tonsured fathers beneath its shade, and perhaps been itself the produce of the acorn sown by some one of this sequestered fraternity, many, many ages ago, and now surviving them, and looking upon their desolated heritage. What a changing world is this! Vanity of vanities, all is vanity. Returned slowly, musing, to dinner, at Southampton; Mr. Taylor's coach came to convey me to Portswood, to drink tea and spend the evening, and hear Mr. Newton preach; what a contrast between the vast church in ruins and the magnificent abbey, with a little newly-erected building for the purpose of public worship, where about two or three hundred persons were assembled to hear my aged friend: no vaulted roof of stone, or carved imagery adorned the simple structure; even the walls were yet in the rough plaster; but the presence of God our Saviour, and the indwelling Spirit of Jehovah, consecrated the living temples. How transcendently superior to all monkish magnificence and mummary, as well as to all modern empty-pewed, ancient, consecrated, but deserted, churches, where ignorance of all evangelical truths fills the chair, and "Ichabod" is written on the walls (for the divine inhabitant is fled.)

I confess, I rejoiced to see my brother Newton so profitably and liberally employed: his own practice will forbid him from ever objecting to a like conduct in his brethren; whether it be a barn, or under a tree, if the people are assembled with a thirst for the words of truth and righteousness, he cannot consistently forbid to draw for them the water of life from the wells of salvation. The Lord God hath spoken, who can but prophesy? I was much pleased to find him as clear in his intellect, and as strong in his voice, as twenty years ago. "To grey hairs will I carry you." He is nearly ten years older than me; and in his former days endured hardships, that might naturally have brought on decrepitude and premature old age; but his bow abides in strength: through the arm of the mighty God of Jacob, may his last days be his best days.

Returned to Southampton with some precious friends; there is a precious seed of faithful people under Mr. Kingsbury's ministry; may he see a great increase.

Friday, went early to Mr. Kingsbury; very kindly gave me a parcel of Mr. Romaine's letters to look over, and select what I thought may be of use in his life. Dr. Romaine had already taken the greater number.

Visited a number of Mr. K.'s congregation; he is vastly desirous to join in a like effort with those of Portsea, which is begun, and to send out, two and two, such zealous members as are willing to go into the country around, on the Lord's day, and converse with the ignorant,

and such as are too distant from a place of worship, or too careless ever to think about it: two or three lively men seemed very ready to accede to Mr. K.'s proposal; and may the Lord bless the attempt. I am sure it will be to the quickening of the congregation where such efforts are made. He that watereth others shall be watered himself.

The coach came to convey us to dinner at Portswood: walked round General Hibbert's fine place. I am not unaffected with the beauties of nature, but, I confess, I take a thousand times more pleasure in seeing such a congregation of attentive hearers on the word of God, as assembled to hear Mr. Newton at night when he was to take his leave. Both of us start for London to-morrow. The meeting was crowded, and his discourse excellent. Returned to sleep at Mr. Toomer's; took an affectionate leave of them; they are the excellent of the earth.

Saturday, at five, entered the coach; a fatiguing day, though fine weather. Company mostly French. No good to be done.

Arrived once more in safety at the habitation I had quitted, to embark with the Mission, six or seven weeks ago. Have abundant cause to bless God for the support and blessing I have experienced, for the good health in which I am returned, and for all the pleasant prospects here opening for the greater spread of the everlasting gospel. Be still, Lord, my strength and my Redeemer, and let me ever experience the good hand of my God over me for good.

Spa Fields, October 1st, 1796.

In a good old age, full of peace, and animated by the bright hope of eternal life, Dr. Haweis entered into the joy of his Lord; leaving behind him, in the hearts of thousands of God's people, a grateful recollection of the zeal and fidelity with which he had cherished the infant cause of Protestant missions, and the vital interests of evangelical and primitive Christianity.

M E M O I R

OF THE LATE

REV. EDWARD PARSONS,

FORTY-ONE YEARS PASTOR OF THE CONGREGATIONAL CHURCH ASSEMBLING
IN SALEM CHAPEL, LEEDS.

THE Rev. Edward Parsons had purposed, during his last retirement, to write a memoir of his own life, especially recording the various interesting events in the Christian church with which he had been associated. It is to be regretted that his sudden removal prevented the accomplishment of this design : and that nothing remains but a brief and rough memorandum, respecting his early days.

In that document, he mentions that he “was born in the parish of Stepney, London, on the 16th July, 1762 ; that, as to his origin, there was little in which he could glory, but nothing of which he ought to be ashamed ;” and that he was in a peculiar sense, “a child of Providence.” He refers to his boyish character as mischievous and daring, — attributes which gained him much popularity with his “small contemporaries,” although often causing him to suffer severe punishment ; “and,” he says, “like many older sinners, I was a very orthodox penitent, as long as the smart of the rod was upon me.” After narrating an instance of extraordinary daring

which it is truly wonderful did not occasion a sudden and violent death, he touchingly notices his utter carelessness as to the great concerns of religion, and his destitution of guidance in the pursuit of knowledge. Here his manuscript terminates ; and we are only able to state summarily as to the events of the years immediately succeeding those of his early youth,—that his course was speedily controlled by the operation of Divine grace upon his mind ; that he was brought under the notice of the late Countess of Huntingdon ; and that, under her auspices, he became a student at her college at Trevecca, where, after one or two discouraging failures, he gave signs of high qualification for usefulness in the work to which he was devoted.

The first place at which he exercised his ministry, after leaving Trevecca, was Tunbridge Wells, and from thence he was removed to Norwich, where his public engagements were very laborious and trying, consisting of five services during each week. His constitution was then delicate, and his health, in consequence of his exertions, became soon and seriously impaired. By the advice, and with the assistance, of friends who had become much attached to him, he then retired to Brighton, where his disorder assumed a more alarming character by the rupture of a blood-vessel, and where he remained for some time in anticipation of a premature consummation to his course. Continued repose, however, at length produced beneficial results : and a residence at Bristol Hot Wells, at the suggestion of Lady Huntingdon, who supplied him with whatever could minister to his comforts, finally re-established his strength, and enabled him once more to engage in the duties of the pulpit.

After a short ministration in Bristol, where he formed

some ministerial connexions which had much influence on his subsequent life, he was requested by the Countess to visit Wigan in Lancashire; a favourable opening appearing in that place, for the increased administration of evangelical truth. Thither, accordingly, he proceeded. An incident occurred in connexion with his residence there, which merits preservation, not only as affording an indication of his own character, but an example of the manner in which "the wrath of man" is so often overruled for the furtherance of the gospel. A magistrate in the vicinity, an ignorant, bigoted, and impetuous man, entered the little chapel on the morning of one Sabbath, while Mr. Parsons was conducting the service; and, perhaps presuming on his youth, interrupted it by ordering him to leave the pulpit, and the congregation to disperse. The intruder was, however, reminded that the assembly was under the protection of the law, and informed that, except he instantly retired, he must be prepared to suffer the penalty which the law had provided, and which certainly would be enforced against him. This terminated the scene; much excitement was of course created by the occurrence, and a report was widely circulated in the town and neighbourhood that "a young dissenting parson was about to send Mr. Justice ——— to jail." The consequence was, that on the following Sabbath the place of worship was crowded: and that when mere curiosity had spent itself, there remained, from better impulses, a spirit of continued attention to divine ordinances, which issued in the erection of a new and larger sanctuary. It is remarkable further, that one of the most liberal donations to that edifice was presented by the sister of the individual by whom the illegal disturbance had been made.

At the commencement of the year 1784, Mr. Parsons

went from Wigan to London, principally in consequence of measures suggested by leading individuals in "the connexion," the determination to adopt which led to the important step of his withdrawal from it. It is not advisable here to enter into the detail of those measures, or the proceedings which they produced: it is enough to observe, that the subject of this memoir, accompanied by some others, conscientiously dissented, and that he henceforth avowed himself to have adopted the principles of church-government which are held by the Congregationalists—principles toward which he had been for some time tending, and of which he remained, to the end of life, a steady, enlightened, and able advocate.

In consequence of the separation which thus occurred, Mr. Parsons relinquished an engagement at the chapel in Mulberry Gardens, and accepted an invitation to preach for some months in Manchester to the Independent church and congregation assembling in Cannon-street; there he met with much acceptance, and there divine providence conducted him to Leeds—destined to be the scene of his long-continued and eminently successful labours. The circumstances by which he was thus led, and which were somewhat singular, were as follows:—The Rev. John Edwards, minister of the White Chapel, at Leeds, had been long declining in health, and had commissioned his friend, the Rev. Mr. Grove, of Rotherham, to look out for a young minister, who might be suitable to act as his co-pastor, and to become his successor after his anticipated death. Mr. Grove was supplying at the Tabernacle, in Bristol, when Mr. Parsons was officiating at Lady Huntingdon's chapel in that city, after his dangerous illness. After hearing him preach with much pleasure, and after conversation in a private interview, Mr. Grove deemed that

he had found one adapted for the proposed sphere, and stated and urged the commission he had received. The request was at that time declined, in consequence of the existence of other associations ; but when those associations had been broken, Mr. Parsons stated his willingness to visit Leeds with a view of occupying the position Mr. Edwards desired ; and, an arrangement being made, he accordingly came. Mutual satisfaction was the result ; and the wishes of the venerable servant of Christ were fulfilled about two months previous to his removal to his rest—his young friend being left in the entire charge of the church and congregation.

The settlement of Mr. Parsons at Leeds was followed by much ministerial prosperity : and not long after that event, another sphere of usefulness was presented, in the occupation of which was involved various important results. While on a visit to some private friends in London, in 1786, the Rev. Dr. Peckwell, at that time supplying the pulpits of Tottenham Court Chapel and the Tabernacle, became the subject of sudden death in consequence of an accident in attending a dissection. Mr. Parsons being known to some of the leading friends connected with Tottenham Court Chapel, was procured, to occupy his place on the following Sabbath ; and from that period he held an annual engagement, which he retained with popularity, usefulness, and honour, for more than forty years. Besides that this renewed connexion with the metropolis was from time to time the instrument of the conversion of numerous individuals to God, it was especially interesting, because it identified him with the formation of the London Missionary Society. His intimate intercourse with the Rev. Matthew Wilks was, doubtless, in a great measure the means of influencing his mind, and engaging his exertions ; and his

name is found both in the preparatory circular, which explained the nature and urged the claims of the institution, and in the list of those honoured men who were first chosen as the Directors of its affairs. He was deeply and actively interested in the original operations of the Missions to the South Seas—operations which he sometimes vividly detailed in subsequent years. In 1797, he was called to engage in an important public service connected with the departure of two Missionaries (Messrs. Russell and Cappe) to the Foulah Country, in Western Africa. The proceedings, which took place on the 9th of October in Surrey Chapel, were afterwards published at the request of the Directors. On that occasion, after a general sermon, preached by the Rev. W. Nichol (afterwards D.D.) one of the ministers of the Scots Church in Swallow-street, Mr. Parsons delivered a charge, founded on 1 Corinthians xv. 58, a production which exhibits a high estimate of the Missionary work, and in which is much excellent advice, admirably expressed and enforced. The closing paragraphs, especially, are very beautiful and solemn.

To the addresses of the ministers, when published, the Directors appended two documents, entitled “General Instructions to the Missionaries about to Embark,” and “A Farewell Letter.” In them are stated the circumstances which induced the formation of the mission, and the views of the Directors as to the precise course in relation to civil and religious affairs, which it was deemed proper the missionaries should pursue. Some mistakes, arising from want of precise information, may be easily detected; but there is much of pious principle, and practical wisdom; and not the least matter of interest is the fact the instructions indicate, that this early movement toward the evangelization of injured Africa owed much

to one whose efforts on her behalf have ranked him among the first of Christian philanthropists—it is enough to mention the name of Zachary Macauley, at that time governor of Sierra Leone.

It is not intended minutely to follow Mr. Parson's course in relation to his pastoral engagements. Those engagements were followed by long-continued tokens of the Divine blessing. After several enlargements of the "White Chapel," a new and spacious edifice was erected, which, under the name of "Salem Chapel," was opened in the year 1791, and which was the scene of his ministry for forty-one years. During that long period, he was known as an ardent friend of civil and religious liberty, on some occasions rendering public exertions on their behalf, which manifested wisdom and firmness possessed by very few, and which were very instrumental in promoting their advancement. He was unremittingly active in advocating the claims, and extending the influence of the Congregational denomination throughout Yorkshire and the north of England; and perhaps no one of his time was so frequently employed in preaching at the openings of chapels, and the ordinations of ministers. In the services of the latter he much excelled, particularly in the delivery of charges, several of which are published, and contain a large amount of valuable counsel, expressed in a style always clear and nervous, and sometimes rising into true eloquence. Besides giving to the public numerous original compositions, he engaged, in conjunction with the late Rev. Dr. Williams of Rotherham, in editing the works of Watts and Edwards: he also edited the works of Charnock, published a valuable abridgment of Neal's History of the Puritans, which appeared after the defeat of Lord Sidmouth's notorious bill, and obtained a large circula-

tion, and also reprinted Simpson's Plea for the Divinity of Christ, accompanied by a memoir, and by an extended preface, exposing the spirit of modern Socinianism. His health suffered, at intervals, some severe interruptions; but, on the whole, he was perhaps favoured with an unusual degree of vigour, until he reached the age of seventy, when, on the ground of increasing infirmity, he was induced to resign his charge—the church and congregation securing to him a liberal provision for the remaining portion of his life.

Referring to Mr. Parsons' connexion with the Missionary Society, we know that it continued to receive from him strong and steady attachment, and he frequently pleaded its cause. In 1811 he preached the annual sermon on behalf of the parent institution at Surrey Chapel, from John iii. 30, "He must increase, but I must decrease,"—perhaps the ablest of his printed discourses. He urged, and cordially assisted in, the establishment of the valuable auxiliary for the West Riding of Yorkshire, which took place at Leeds in August, 1813, and was attended with much delightful and useful excitement. The preachers on that occasion were the Rev. Drs. Bogue and Waugh, and Messrs. George Burder, William Thorpe, and Thomas Raffles; who delivered sermons, varying, of course, much in character, but all possessing a high order of excellence. The last service was the administration of the Lord's Supper, in Salem Chapel, when a remarkable impression was produced by Mr. Parsons: the benediction had been pronounced, and the vast assembly were engaged in silent prayer, when, after a pause, he rose, and—his usually firm and manly voice trembling with emotion—proposed that all should seal their devotedness to the missionary cause by singing the last verse of the 116th

Psalm, "Here in thy courts I leave my vows," &c. It is impossible to convey any idea of the emotions which pervaded the audience, while, in the music of the sanctuary, they answered the appeal: none who were present can ever forget it; and some, it is believed, will have reason for grateful recollection through eternity.

Among his subsequent missionary engagements, perhaps the most effective was a sermon he delivered at the anniversary in Manchester in 1816, from Haggai ii. 6, 7. A valuable missionary, the Rev. R. Moffat, who was at that time ordained, has stated to us the powerful and lasting effect it had on his own mind; and although the manuscript of the discourse, which we have seen, is very imperfect, there was evidently an extraordinary richness of illustration, and some passages would do no dishonour to men acknowledged among the most eloquent of the age. It is not uninteresting to record, that missionary services were among his last, and that some engagements of this hallowed nature were left unfulfilled by his sudden removal.

In noticing the closing days of this eminent minister, we cannot perhaps do better than adopt the narrative which appeared in the Evangelical Magazine in December, 1833, shortly after his decease. "After the resignation of his charge, he was still enabled to preach with frequency; and in the spring of the present year fulfilled his usual arduous engagements at the Tabernacle and Tottenham Court Chapel. On returning from the metropolis, his friends found his health greatly impaired. After a short interval, at the commencement of July, he went, with the hope of deriving benefit from the change, accompanied by his oldest unmarried daughter, to Douglas, in the Isle of Man, a spot to which he had become much attached during a short residence there in 1831.

His health appeared gradually to improve, and he preached at the Independent chapel on the mornings of the four Sabbaths immediately preceding his death: his subjects were the following,—“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ;”—“The glorious gospel of the blessed God;”—“My times are in thy hand;”—and, “To those that fear my name shall the Sun of Righteousness arise with healing in his wings.” The last sermon is said to have been peculiarly animated and delightful.

He had been much agitated, on the week preceding his departure, on hearing of the dangerous illness of his youngest daughter, and resolved that one then residing with him should leave him, for the purpose of attending her. She accordingly went on the morning of the 26th. Towards the close of that day he was not well, but the following was as well as usual. On the 28th, he had a slight attack of the disorder to which he was much subject, but recovered in the afternoon, and walked out. Early in the evening, he called at the house of a pious friend, Mr. John Calvin, where he became worse, and was unable to take any refreshment. On feeling a measure of sickness, he was persuaded to have medical assistance, the result of which was a direction that he should instantly return to his lodgings, and, after adopting some needful precautions, retire to bed. He took the arm of the friend with whom he was, and said to the surgeon, with his usual cheerfulness, “Good night—you will find me a very patient patient,” and departed. Mr. Calvin offered to remain with him, but he said, “You had better get me a kind nurse, who will be of more service than you can.” This was accordingly done. Mr. Calvin called several times during the evening, without perceiving

any material change, and left him between eleven and twelve, requesting that he might be summoned if any such change took place. He was sent for at six in the morning, and found that Mr. Parsons had had violent vomiting during the night, and was unable to converse or even to recognize him. In this state of apparent unconsciousness, and without any pain, he continued until about half-past nine, when he gently and peacefully expired.

The disease, previous to his departure, had assumed the form of malignant cholera, and he was therefore interred early on Friday, the 30th, in the picturesque churchyard of the town that witnessed his end.

The nature of the disorder to which Mr. Parsons fell a victim prevented his engaging in any conversation that might indicate the precise state of his mind in the near prospect of dissolution. It is, however, a matter of grateful remembrance to the friends who enjoyed the nearest intercourse with him, that for some time previous to the event that has well-nigh overwhelmed them, there were manifestations of character which could leave no possible doubt of his being the subject of a spiritual process eminently preparing him for his end. His simplicity, his singular amiableness of temper, his habits of devotion, his unaffected and deep humility, much and tenderly struck them. His daughter, who was most with him, especially towards the close, says, "his whole character appeared perfectly transformed," and the instances she has given of the fact are both melting and delightful. His mental anxieties were, for some weeks previous to his departure, terminated in the peace that passeth all understanding; and he told her, immediately previous to their last separation, that "they were the happiest of his life." It may not be uninteresting to

observe, that, just before his end, he had completed the re-perusal of the New Testament, commencing with the Epistle to the Romans, and that he marked all the passages which most struck him, and to some he attached a special mark for peculiar force. The last passage that had the special mark was Rev. xxii. 20, "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." At two passages, deriving much impression from the fact that he has entered among the realities of which they speak, leaves were folded down, evidently for the purpose of particular emphasis. They are Heb. xi. 13, "These all died in faith," &c., and Rev. xx. 12, "And I saw the dead, small and great, stand before God," &c. Many similar particulars might be stated, but it is enough to say, that he left abundant testimony that the sudden coming of the Lord has summoned him away to the rest of paradise, and that the "Sun of Righteousness," whose glories were his last theme from the pulpit, now shines upon him in celestial splendour.

Mr. Parsons had been twice married: his first wife died early, without children: by his second, the daughter of the late Dr. Hamilton, of London, who died in 1829, he has left a numerous family.

Those who were privileged to attend upon the ministry of Mr. Parsons must ever remember the judicious and pungent character by which it was distinguished. A warm and energetic defender of the evangelical scheme of doctrine, he was at the same time a nice discriminator in matters which in his estimate did not belong to it. There was nothing vague and indefinite in his theology. He was a lucid and argumentative defender of the truth as it is in Jesus, and never thought

it alien to the functions of the Christian pulpit to reason with men about their eternal interests. The Deity of the Son of God was with him a favourite topic; and we can well recollect, more than twenty years ago, hearing him insist on this doctrine in the Tabernacle pulpit, till we trembled and agonized for the condition of those unhappy men who will not bow down their proud reason to receive this vital and consolatory truth of the Christian system.

Mr. Parsons' manner, indeed, was calm and dignified, but his appeals were singularly pointed, and his modes of assailing the human conscience were such as abundantly to indicate his close study of human nature, and the intimate acquaintance which he had with the motives upon which human beings are wont to act in certain given circumstances. He made free use of a scriptural phraseology, and thereby evinced the confidence which he entertained in the power which belongs to the very letter of God's word. Without any peculiar ornament of style, and in the absence of all laboured compositions, Mr. Parsons continued, for nearly half a century, an interesting, a popular, an indefatigable, and a highly useful minister of Jesus Christ.

When we call to remembrance the ravages of mortality among that class of distinguished men who stood connected with the establishment and with the early progress of our magazine, we cannot but pray that an eminent measure of their zeal, prudence, and devotion may descend upon their successors in the field of Christian duty and enterprise! When we think of Burder, and Waugh, and Bogue, and Wilks, and Townsend, and Hill, and Winter, and Parsons, all introduced to their blessed reward, we cannot but hope that, amidst

the exalted intercourse and employments of the skies, they yet direct a thought of interest and sympathy towards those whom they have left behind them to maintain, for a short season, the conflict of earth. Oh, may the Lord God of Elijah cause the mantle of his ascended prophets to descend upon the Elishas that are destined to fill their place !

MEMOIR
OF THE LATE
REV. ROBERT SIMPSON, D.D.

TWENTY-SIX YEARS AND TEN MONTHS RESIDENT AND THEOLOGICAL TUTOR OF
HOXTON (NOW HIGHBURY) COLLEGE.

IT is deeply to be deplored that the materials for a satisfactory memoir of this distinguished servant of Christ, to whom so many pastors of the Congregational denomination are under the most weighty obligations, are so extremely scanty. His papers contained scarcely any reference to himself; and his laborious duties as a theological tutor prevented him from engaging in correspondences not strictly connected with his responsible office. His deep humility, too, restrained him from indulging in those disclosures of personal history, which to minds differently constituted present no formidable difficulty. Those of his students, who narrowly watched his progress, as he pursued the even tenor of his way, might acquire a just view of his character; but even they were thrown far more upon the study of the philosophy of his mind, than upon any details of facts or feelings received from the lips of their venerable and revered tutor.

To the members even of his own family he rarely laid open the interior of his spiritual history; and, though he

exerted a most salutary and powerful influence over the minds of his children, it was less the result of hortatory appeal, than of that silent majesty of holy character and spotless worth, which seldom fails to leave behind it the impress of its own goodness. Yet he was by no means an uninteresting companion, having always at command a train of subjects which rendered his conversation alike instructive to the student and the private Christian.

From the esteem which the writer of this article cherishes for the memory of his departed tutor, it has been a source of great pleasure to him to find that he ranks as one of the "Fathers and Founders of the London Missionary Society." He was one of the first of the London ministers who signed that memorial, in favour of the institution, which yet stands among its early records; and though, from his retirement of character and incessant occupation in the college, he was able to devote but little attention to the business of the Society, he was known, through life, to watch its movements with intense interest, and to hail with gratitude to God, every fresh token of the Divine blessing vouchsafed to the labours of its devoted Missionaries. He was one, too, of that influential circle of pious and enlightened men who originated the Evangelical Magazine, many of whose early meetings were held under Dr. Simpson's roof. He entered warmly into the design, and under the signature of "Nospmis," (an inversion of his own name,) he contributed some valuable papers to the early numbers of the work. In the highly important sphere which he occupied, as theological tutor of one of our most popular Dissenting colleges, his known attachment to the interests both of the Magazine and of the Missionary Society, contributed, in no inconsiderable degree,

to draw towards them the confidence and support of the Christian public.

Dr. Robert Simpson was a native of Scotland, born at the farm of Little Tillerie, in the county of Kinross. For many generations his ancestors had been distinguished by their attachment to the cause of religion, and by the interest which they took in the maintenance and spread of evangelical truth. His parents were persons of good standing in society, but far more remarkable for their good education, their intelligent habits, and their moral worth. His father had been originally intended for the Christian ministry, and, with this view, had received from his parents the best classical training which his parish school afforded. He thus knew how to estimate the value of knowledge, and employed all his leisure hours in conveying to his son Robert, whom he had devoted by prayer to the ministry of the word, the elements of sound classical learning. In confidential moments, Dr. Simpson was wont to express himself with much gratitude in reference to the care thus bestowed upon him in the early culture of his mind, and more particularly for the parental anxiety which was felt and indicated in endeavouring to impress upon his youthful heart the great and saving lessons of Christian truth. It would appear that his position, while under the parental roof, was eminently favourable to the growth both of knowledge and piety ; though there is no reason to believe that he underwent any divine change at this early period of his history. As he showed no predilection for the sacred calling, and was, moreover, undecided in his religious habits, his father, after a season of watchful solicitude, relinquished his purpose of training him for the ministry, and waited the guidance of Divine Providence in determining his son's future walk in life.

About this time young Robert's grandfather died, and left some landed property in possession of his widow, who expressed a wish that her grandson might be permitted to assist her, in her widowed state, in the management of the farm. Her request was yielded to, and the subject of this memoir forthwith entered on the occupations and cares of husbandry. In this situation he remained for several years, actively and usefully discharging the duties of his trust, until his grandmother retired from the farm, and it became necessary to seek for other employment. He was now apprenticed to a respectable clothier, in the vicinity of Dumfermline, with whom he remained till the expiration of his articles; after which he removed to the north of England, for the purpose of perfecting himself in the knowledge of his business, and gaining an acquaintance with the best kinds of machinery employed in the particular manufacture in which he was engaged. But little is known of the state of young Simpson's mind during the period of his apprenticeship; save only that he was sprightly and energetic in the bent of his mind, and at all times distinguished by a high sense of honour, and an utter loathing of every thing bordering on meanness and vulgar depravity.

On his removal to England, he settled at Cutherstone, near Barnard Castle, in the county of Durham; and in this providential movement the hand of God became very manifest. Although he had previously been strictly moral and correct in his general deportment, regular in his attendance on the ordinances of religion, and, from his intimate acquaintance with the doctrines of Christianity, was looked upon by others as a hopefully pious youth; yet his own estimate of his state, at this time, was the very opposite of favourable. His religion was

far more an intellectual theory, than a vital principle; and partook largely of that spirit of pharisaical self-complacency, which substitutes outward homage to the rule of duty, for a simple and self-renouncing dependence upon the cross of Christ. At this period of his history he went about "to establish his own righteousness, refusing to submit to the righteousness of Christ." He felt neither the quickening energy of divine grace, nor that inward peace which comes by believing in Jesus. He described himself afterwards as "a self-complacent and pharisaical religionist;" and, in conversing with young men from Scotland, trained up in religious habits, was wont to warn them, in pointed terms, against resting in a piety of mere form and education. In his own quaint way, he once said to the writer—"If you have been converted in Scotland, take heed that you do not stand in need of conversion still."

His arrival at Cutherstone was a new era in his spiritual existence. Here it was, while attending the ministry of the excellent Mr. Peattman, of Barnard Castle, that divine light and real conviction broke in upon his mind.

"At this period," observes Dr. Redford in his funeral sermon for Dr. Simpson, "his mind was awakened, by a single sentence from the pulpit, to a sense of the evil of sin, and to the unsoundness of that state of ease and peace in which he lived. He found that he had been deceiving himself, and the strong convictions which now lodged themselves in his conscience, wrought up his feelings to a pitch of extreme agony. His spirit found no peace; he was filled with the fierce wrath of the Almighty, and sighed, day and night, saying, 'What must I do to be saved?' After continuing long in this state of alarm and misery, he found relief in the free and sovereign grace of the gospel. He formed the resolution of casting his whole care and confidence upon Jesus Christ, and almost immediately his soul found that peace which the world can neither give nor take away. His joy was so great, that, as he himself expressed it to me, 'whether in the body or out of the body, I knew not.' He would start from his bed at mid-

night, unable to sleep for joy ; and for whole days and nights together seemed to be in the very presence of the Saviour. He had discovered the glorious, but, to many, the displeasing truth, that as no works of his own could recommend him to Divine mercy, so no sins he had committed could exclude him from it. This was the truth for which he had been long sighing ; and when he embraced it, in the testimony of inspiration, he was like the Grecian philosopher, ready to run through the streets, exclaiming—‘ I have found it ! I have found it ! ’ His joy was so intense, that he was nearly unfitted for his secular engagements, committing, as he expressed it, ‘ the most egregious blunders.’ He even describes himself as doubting whether he was in the same world, as frequently going to look at the fields and trees, to satisfy himself that he was not translated to heaven. This joy, however, as was to be expected, soon subsided ; though it never entirely left him. It became more chastened and calm, but it never died away ; it lost its temporary effervescence, but not its living principle.”

There was a dash of enthusiasm of the best kind in the character of Dr. Simpson ; and his religious experience, in its earlier and later developements, partook, in no small degree, of his constitutional temperament, eminently sanctified by divine grace. He hated, to intensity, a phlegmatic piety ; though no one could be more anxious than he that religious fervour should spring from the real workings of grace and truth in the human heart.

Though the change which had taken place in Mr. Simpson’s religious views and feelings had little to effect in his moral and social deportment, it was yet evinced by symptoms peculiar to itself. In a sense obvious to those who knew him, and more particularly to Christians in whose circle he moved, “ old things had passed away, and all things had become new.” He became a centre of holy influence in Mr. Prattman’s church, and in the social prayer-meetings evinced a power of devotional utterance and feeling, which made him an object of interest to all who had seen him abandon the cold insipid religion of his earlier days.

It was no matter of surprise that a youth, so remarkably brought under the power of divine truth, and possessed of sterling ability, and good educational attainments, should attract the notice of his pastor, and should be regarded as a fit candidate for the work of the ministry. His strength of intellect, freedom of communication, excellence of character, and eminent devotion to God, all marked him out for eminent service in the Christian church. His early scruples to the sacred office were now overcome; and accordingly he was introduced as a student to the theological academy, then at Heckmondicke, under the care of the late venerable Mr. Scott; where he distinguished himself by his close attention to classical and theological studies, and particularly by his proficiency in the acquirement of Hebrew literature.

Having thus passed through his course of study with eminent credit to himself and satisfaction to his excellent tutor, displaying, at the same time, all the graces of the Christian character, he received and accepted a call from a village congregation, at Haslingden, in the county of Lancaster. The sphere of labour, however, proving too contracted, he speedily removed to Elswick, where he exerted himself with much zeal in the cause of his Master, and won for himself the reputation of "a good minister of Jesus Christ." Still it was obvious, that a wider field of exertion was required, in order to give full scope to the energies of a mind bent on attempting and effecting great things. Accordingly, Divine Providence opened the way to his introduction to the town of Bolton, where he attracted a large audience, and exerted a beneficial influence over the public mind of the place. Here he hoped to live and die. He was only ambitious of doing good; and finding himself in the midst of an attached and pious flock, who

valued his ministry, he had no wish to change his abode, or to seek for other employment in the vineyard of his Lord.

God, however, had otherwise determined; and the result proved that the dispensation which drew him from a scene of labour he greatly loved, was under the control of Divine wisdom and goodness.

In the beginning of 1791, having become acquainted with the venerable founder of Hoxton College, he received a pressing invitation to become the resident and theological tutor of that rising institution. At first sight, he trembled at the thought of the responsibility connected with such an appointment; but after mature deliberation and prayer, and after consulting some of his most judicious and experienced friends, he was induced to consider it as the will of God that he should concur in an invitation, which had come to him without any plan or solicitude of his own. He removed, therefore, from Bolton to Hoxton, in the spring of 1791, and entered upon his new and interesting duties with that characteristic ardour of mind, which marked all his procedure. Here he continued, without interruption, to discharge the important duties devolving upon him, for the space of nearly twenty-seven years, terminating his labours with his life, on the 21st of December, 1817.

In his new character, as the President of a College, he was well received, from the very first, by the students committed to his care. If any of them disliked him, it was the sure evidence of worthlessness on their own part. His deportment in the family and the lecture-room, was so simple, unaffected, and uniformly correct, that it was impossible not to look upon him with blended feelings of reverence and love. Considering his comparatively slender means of previous training, he brought to his

task of tuition a highly respectable share of well-digested knowledge. His acquaintance with theology in general, and with the Latin divinity of the continent in particular, was extensive and accurate, and his intimacy with the Hebrew of the Old Testament scriptures was such as to indicate close and critical attention to this favourite branch of study.

His main defect as an instructor, was the want of method, and analysis, in his modes of conveying the vast stores of information he possessed. A student determined to advance in the career of knowledge, and possessed of a measure of inventive power, might derive great benefit from his lectures ; but he failed considerably in stimulating the average class of mind, and left the ordinary student too much to the chances connected with an undirected course of mental application. His theology, too, consisted too much of lengthy dissertations, without proper regard to method, or sufficient reference to illustrative courses of reading. The consequence was, that his lectures became dry and uninteresting ; and as they were never followed up by any rigid system of public examination, many of his students neglected even to take notes of them ; and spent the hour devoted to his class in a species of solemn trifling.

But there was something of a redeeming quality belonging to his very failures. His great earnestness, connected with the many striking remarks he was wont to drop in the lecture-room, gave a feeling to the minds of his students, more easy to conceive of than to describe. Never can the writer of this forget the impression which he received from some pungent sayings of his revered tutor, which entered into the very vitals of ministerial responsibility and character. There was a certain energy of manner connected with his class-exhibitions calculated

to produce the most salutary and permanent effects upon the minds of his students.

His prayers, too, in the family! who that ever heard them, can forget them? They were the very sublime of devotion. The mortal seemed lost in the immortal. There was a certain depth and majesty pertaining to them, which made ordinary prayers seem dull and insipid after them. The truth is, Dr. Simpson lived very near to God; and possessed the spirit of one who loved to wrestle with the Angel of the covenant, till answers of peace were vouchsafed.

To these qualities were added a guileless simplicity and transparency of character, which never permitted him to stoop to the ways of ordinary men. He was all that a theological tutor ought to be—"a man of God," "an Israelite indeed;" so that every one was enabled to regard him as the incorruptible friend of integrity and truth. He had, indeed, a slight dash of obstinacy in his character; but it was so much under the control of high principle, that he never suffered it to lead him astray from the path which duty and conscience dictated. His utter ignorance of what is ordinarily termed *policy* and *expediency* unfitted him, in a great measure, for comfortable co-operation with many for whom he entertained a profound respect; and ultimately brought him to the determination of confining himself almost exclusively to his immediate college occupations. Yet his mind was never soured or chagrined by any impressions he had received of the infirmities of human nature; his conviction rather was, that he best consulted his own usefulness, by abstaining from branches of labour for which he felt himself constitutionally disqualified.

Dr. Redford, in his very powerful sermon, preached on occasion of his death, has so admirably sketched the

outline of his character, and portrayed the closing scene of his bright career, that the editor avails himself of it as preferable to any thing he could himself supply.

"I shall now attempt," he observes, "to delineate his character. And here it shall be my endeavour to describe the man as he was. The tribute I shall offer to his memory will not, I trust, be considered a prejudiced, nor altogether an incompetent testimony, as it will be the result of a knowledge of his public character many years anterior to my residence in his family; a knowledge which inspired esteem; an esteem, which, during my abode with him, grew into friendship, and a friendship which has since, by his indulgence, ripened into intimacy.

"*His principles* were, from education, but still more from conviction, but most of all from feeling and experience—Calvinistic. He believed most firmly in the sovereign and eternal purpose of God, as the foundation of the everlasting covenant; in the irresistible and indispensable influence of the Spirit of God, as the first moving cause, and the great promoting and effectual agency of conversion. He held the supreme divinity, the real atonement, and the almighty grace of the Lord Jesus Christ, the doctrine of justification by the imputation of the Saviour's righteousness to all that believe. In short, he maintained clearly, but yet moderately and scripturally, all the distinguishing doctrines of the Calvinistic theory, as most consistent with the plain testimony of revelation, and the dictates of the soundest philosophy; yet he held these doctrines in close connection with the use of means. He never suffered them to dissolve the bonds of natural and moral obligation; nor was he so absurd as to preach or teach them apart from their genuine effects. He carried them all out to their personal fruits and evidences, and required that, at least, the consolation of them should never be appropriated, where they were unconnected with sanctification and obedience. While, in his preaching and teaching, he knew well the value of the free grace of God; and of justification irrespective of human merits, he was well aware how that very grace might be abused to licentious purposes; how even the pure element of divine truth may be perverted to give a malignant luxuriance to the worst passions of the heart, and religious principle be made a pander to the lusts of the flesh. Hence, he never forgot that *profession* was to be brought to the test of *practice*; and that, though God had a chosen people in the world, yet, that in ascertaining them, the Redeemer's rule was the only safe one, 'By their fruits ye shall know them.'

"*His uniform practice and deportment* gave a weight to his principles, which made all who knew him confess, that, at least in him, these

sentiments were the basis and life of true holiness; that he found in them neither an excuse for negligence in duty, nor an incitement to sin. The purity of his conversation, the innocence and simplicity of his manners, the uniform propriety of his deportment, furnished a striking refutation of all the vain and wicked calumnies of those who presume to reproach and misrepresent the doctrines of grace. His society was eagerly courted by all who knew him; for, as a companion, he was unusually engaging. In conversation he was distinguished by frankness and cheerfulness; sometimes he was facetious to a high degree; and as he generally abounded in lively and instructive anecdotes, he was as acceptable a companion to the young as to the more advanced in life. Through the whole course of his long and difficult career, he preserved a consistency and integrity of character, against which the foul tongue of calumny could never succeed in fixing a single blot: and though that is a rare character, against which an evil accusation *could* not be believed, at least by some, yet Dr. Simpson was that character. Malice herself, had she watched with her eagle-eyes, both night and day, would not have ventured to utter a slanderous word, or, if she had, not an ear would have received the tale. He may, indeed, be said to have lived and died with an unblemished reputation; a man whose integrity never could be questioned, and whose purity never sustained a blot. His principles made his character; while his character dignified and illustrated the principles that formed it. All that knew him, and had a heart to appreciate his excellences, were ready to confess, that he was 'an Israelite indeed, in whom there was no guile.' Sincerity and ardour were the predominant characteristics of his mind, while they were surrounded by a host of mild and benignant affections, and upheld by the most resolute and fearless attachment to the principles of divine truth. He could not deceive; and he could not flatter. There was no accommodating of truth, no fitting of principle to circumstance; he made circumstances bend to truth and principle, and was as inflexible and true to his convictions as the magnet to the pole. He would neither veil nor decorate truth to please any man. Religious opinion he could not compromise, had it been for life itself; nor did he ever stoop from the dignity of a noble and independent mind, to secure either influence or affluence. He lived not upon the world's favour. To those who were intimately acquainted with his views of what was most truly desirable in this life, and who knew the high tone of moral feeling he always preserved, the dignity and elevation of his heart, I can confidently appeal for the truth of the assertion, that he was pre-eminently pure and generous. He dealt with men and things upon the firm ground of principle, and never upon the dictates of sordid interest or shifting expediency. He scorned the arrogance of authority, and the pomp and the tricks of office. He never envied the ambitious, nor

sought to acquire the PRE-EMINENCE among those in office around him. He shunned contention; and was willing to suffer injury, to allow his own rights and his own province to be invaded, rather than excite animosity, or be thought jealous either for his honour or his influence: yet, in the path of duty, he was faithful and fearless, possessing, in the cause of truth and righteousness, the heart of a lion and the stability of a rock; and in devotedness to the great ends of the gospel of Christ, no man could be better fitted to give an example to the rising ministry, and to discourage all selfish and secular aims. This view of his character is peculiarly interesting and instructive, and deserves to be most extensively known. There was a sublime superiority to all sordid and worldly ends, a practical and habitual indifference to all the ordinary objects of human ambition, a negligence of his own interest, which, while it did not always preserve him from ungenerous treatment, did at least throw a glory round his conduct, which never can decay. The whole Christian church ought to know and admire the disinterestedness of a man of extensive learning and superior talents, who, for a period of twenty-seven years, a season of incessant labour, in which a bodily constitution unusually good was sacrificed to his work, continued cheerfully to devote himself to the service of the Christian public, upon the scanty remuneration of £150 per annum, and for a considerable period of his labour upon a *much smaller sum*. This is an unquestionable evidence of his disinterestedness and devotedness; and, taken in connexion with the testimony of all his pupils, and all who had official intercourse with him in the institution, will bear me out in the assertion, that he was wholly inattentive to his own interest; and so, not by artifice or eccentricity, but by a noble purity of soul, which grew out of an entire self-dedication to his principles and his work. His negligence of minor circumstances, and especially of his personal appearance, would have been culpable if it had possessed any semblance of affectation, or had it not arisen from that entire absorption of his mind in the great engagement to which he was devoted, which left him incapacitated for the insipid details of domestic life, and for an attention even to the secular interests of his immediate family. For many years he had totally resigned all control over his own pecuniary resources, that he might give an undivided mind to the numerous duties of his important station. With this ornament then let his memory be emblazoned; and while there is a pupil left to record his superiority to every avaricious and selfish principle, let him be held up as a rare instance of a man, who, had he been less generous or less noble, might have left his widow and his family in affluence; but who preferred to leave them even exhausted and embarrassed by the charges of a long and most expensive affliction, yet with an *inheritor* of honour.

Of his talents I say as little as I can say, when I affirm, that he possessed a sound, an acute, and a penetrating judgment. For a man so retired in his habits, I have often been struck with his knowledge of human character, and the excellence of the advice which he was capable of giving in most practical cases that came before him. His memory was strong, and well stored; his imagination bold and vigorous, and, in the earlier period of his labours, capable of astonishing and confounding, by the strength and brilliancy of its creations. His learning was rather theological than philosophical or critical. It lay more in the immediate line of his duties, than in the general fields of science and literature. In theology he was always at home: in other studies he made not great professions. He was too modest to boast of what he knew, and was always unwilling to raise high expectations. Nevertheless, I am decidedly of opinion that his learning was under-rated; and that those who may have represented him as incapable of appreciating the beauties of classic diction, or of discovering the charms of Greek and Roman poetry, are in an error. If he directed the attention of his pupils with more ardour to the theological Latin authors, with the Greek Testament and Hebrew Bible, it was from a deliberate conviction of the more immediate connexion between these studies and their future duties. He always aimed rather to make his students *sound divines*, than refined classics. I feel no disposition to eulogize Dr. Simpson as a profound or perfect master of the Greek and Roman tongues; but I feel it due to his memory to say, (and I have had an opportunity of comparing him with other public instructors both in the North and the South) that his attainments in the classics were highly respectable, and such as justly to entitle him to rank, if not with the class of minute and philosophic critics, yet with the sound and accurate interpreters of the classic tongues. In the Hebrew and Chaldee he was distinguished; and all his students can testify that he could not only read the sacred text of the Old Testament fluently, and analyze it critically, but that he possessed a kind of enthusiastic attachment to that study.

“*As a tutor*, from having lived nearly four years in his family, I may be allowed to say, he was beloved and honoured to an unusual degree. His regularity in his official duties, his separation from the world, the blameless tenour of his way, his kind and unostentatious mode of conveying his instructions, made his pupils venerate him as a father, and esteem him as a friend. While he never descended to any ungraceful familiarity, he was yet most easy of access, and always ready to assist our inquiries. Yet he rather required to be sought. He never obtruded unsought advice, nor officiously and unseasonably pressed his instructions. On the one hand, he gained our affectionate esteem, by the concern he manifested for our progress in study, our comfort in his house, and our success in the ministry; while on the other, he

preserved, by his unbending integrity, by the fervour of his piety, and by the moral dignity of his deportment, our highest veneration. He never himself lost sight of the end for which his students were put under his care; and he was deeply anxious that all who went forth from under that care, should go with the resolution of Paul, determined to know nothing among men, save Jesus Christ, and him crucified. He always manifested the greatest pleasure in the success which attended the labours of his pupils in preaching the gospel; and to visit them, in the spheres of their usefulness and comfort, was one of the highest luxuries his heart could enjoy. And of more than two hundred and twenty students, who have been under his care, I think there is not one alive but must feel the sincerest veneration for his name, and cherish the remembrance of an abode under his roof as one of the happiest periods of their life.

“As a preacher, he was not so much distinguished either for taste in composition, or for gracefulness of delivery, as for the strong, manly sense, the pure evangelical sentiment, the impressive earnestness of his discourses. In the earlier part of his ministry, and in the north of England, where the ears of auditors are not so refined in their discrimination of tone and accent, he was exceedingly popular, and produced impressions both on the understanding and the heart, which are retained by many to the present hour. I have known him as a preacher for nearly twenty years, and can well recollect the strong sensations which his discourses always produced. They reminded his hearers of the energy and simplicity of the great Apostle; for like Paul, he gave such a prominence to the doctrines of the gospel, led them out so ably to their practical bearings, and accompanied them with such a divine energy of soul, as made one soon lose the dissonance of his tones, and the ungracefulness of his manner. He was never heard but with affection and interest. He never employed his time in the pulpit in trifling discussions, in dry ethical lectures, in attempts to impress the public with his critical or his philosophical talents. He never forgot that he was a minister of Jesus Christ, and that he was ‘set for the defence of the gospel.’ He therefore came at once to the marrow of divinity, and laboured to exalt Christ in the glory of his character as the Son of God, and the riches of his grace as the Saviour of mankind. All his discourses seemed to aim at the conviction and the salvation of men; and especially his discourses delivered at the ordination of his students. They were solemn and impressive to a degree, which I could well imagine to have very much resembled the ardour and earnestness of Richard Baxter. For some years after his settlement at Hoxton, he was minister of a small chapel that stood adjoining the Academy. But the chapel being taken down, to make room for one much larger, and a regular change of preachers being deemed more expedient, he resigned his office.

After this he became pastor of a congregation in Artillery-street; but not finding that affection and spirituality among the people, which were essential to his comfort, he left them, and never afterwards accepted any regular charge.

“Upon the whole, his character exhibited a very rare assemblage of considerable natural talents, great acquired stores, combined with the most valued Christian graces, and all these associated with a firmness and stability, both in doctrine and practice, which made him indeed an immovable rock in the cause of truth. He never vacillated. Where he began, there he finished his course: and no indecision upon any of the essential truths of the gospel, and no flexibility in any of the moral qualities of his mind, ever deformed his character, or weakened the confidence of the public in his ministerial or his academic engagements. Having laboured in the Dissenting College at Hoxton twenty-seven years, he finished his course with indescribable joy; a joy the more remarkable, since it increased with his bodily sufferings, and evinced its celestial nature, from its anticipations of the Divine presence, as he approached the hour of death.

“After above twelve months of acute and almost incessant pain, from a disorder, clearly brought on by his sedentary mode of life, and through the greater part of which he continued to employ the feeble remains of corporeal strength, in giving efficiency to that mental vigour which was unimpaired, he was compelled at last to relinquish the instruction of his beloved pupils; a work which had been the delight and glory of his better days. At Midsummer last he resigned his office as tutor, but continued to reside in the Academy-house. During the early part of his affliction, he expressed but little of the state of his mind. It seemed to be peaceful and resigned; and though from the first he was aware of the dangerous nature of his complaint, no murmuring word ever escaped him. He was always cheerful, and always instructive. But within the last three months of his life, his frame of mind became unusually spiritual. His soul seemed daily to be ascending towards the skies. He felt not only ready to die; he welcomed the hour. He longed to be gone. The eye of faith beheld the glittering prize, far surpassing all worldly pomp and power; and he panted to embrace it. During this period I had very frequent opportunities of seeing and conversing with him, and engaging in devotional exercises. Many of his sayings, which fell from his *lips trembling* through the rapid decay of bodily strength, yet seemed like gleams of most heavenly light reflected from the bright eye of that ascending spirit, which had already left this atmosphere of clouds, and was rapidly passing into the region of uncreated light. The rays of glory fell upon the pinions of his faith, and from this vale of tears we caught the reflected beam, as he went upward towards the radiant throne of his Father and his God. But it is impossible to impart, in

the repetition of his sayings, that emphasis, that ineffable effect which he gave them, even with an enfeebled and emaciated body, and a dying voice. Many of these sayings I was privileged to hear; but few of them were committed to paper, and most of them have been already made public in the sermon preached by Mr. G. Clayton, to which I beg leave to refer you. I shall, however, add two or three others, which have not yet been related. A very few days before his death, standing at his bed-side, I said, 'Well, sir, you are getting nearer home.' 'Home!' he exclaimed: 'yes, it will be an *indescribable* home to me.' I added, it will be rendered sweeter by the pains and sufferings you are now enduring. 'Sufferings!' he replied; 'my sufferings, sir, will all be forgotten *in an instant*, when I come to his presence.' To the Rev. Mr. Turnbull he said, 'Do you know what it is to be in the PRESENCE of God?' He replied, 'No, sir, I know but very little indeed about that.' 'No!' said Dr. Simpson; 'nor I either; but I soon shall know.' Referring to several friends in the room, I said to him, on another occasion, 'Well, sir, we shall follow you; and what a consolation it is to think we are all going one way, and shall soon meet.' He said, 'Yes, that we shall, it is certain and sure: there is no doubt at all about it: Christ will take care of that; he is quite full of the Father's love.' Referring again to the great end for which we ought to live, he said, 'Unless God's original design in our creation is answered in us, it will be awful work when we come to die. That great design was, to glorify God, and enjoy him for ever; and if this end is not answered in us, it will be indeed awful; it would be better for us never to have been born. We should always bear in mind the end for which we were sent into the world.'—I forbear to enlarge upon the other sayings of this dying saint, and shall only add, that a very short time before his decease, the triumph of his soul seemed to grow stronger, and more apostolic. It even approached to that felt by Paul, and many others, who were enabled to say, 'O grave, where is thy victory? O death, where is thy sting?' for he burst forth on one occasion with unusual fervour, and with a strength which his friends could not have supposed he yet retained, and cried out, 'Now have *at* thee, death; *have* at thee, death; *have AT* thee, death! What art thou? I am not afraid of thee; thou art only a skeleton, a shadow—a mere phantom: have *at* thee, death—have at thee DEATH!' And immediately before his decease he said, 'All is well.' Thus he expired after a long bodily struggle, in which his sufferings were intense, and his faith and fortitude put to the severest trial: yet they were eminently triumphant; and through the whole of the closing scene, there was a sublime and overpowering glory resting upon his spirit, which can be surpassed only by that into which it has now entered."

In comparatively early life, Dr. Simpson entered into conjugal relation with a lady of truly amiable character, and distinguished piety, with whom he lived in unbroken harmony and love to the close of his earthly pilgrimage. He was much blessed in his children, several of whom still live to emulate the virtues of their revered parent, and to occupy spheres of honour and usefulness in the church and in the world. Some of them have joined him in the skies, while those who yet remain in the wilderness are "pressing onward toward the mark of the prize of their high calling of God in Christ Jesus." O that the noble, disinterested, and fervent spirit of Robert Simpson may descend on all to whom is committed the care of the rising ministry, that, with the rapid growth of biblical learning, there may be, at the same time, an increase of that devotedness to the Redeemer of mankind, which is the glory and strength of the cause of Protestant nonconformity!

M E M O I R

OF THE LATE

REV. WILLIAM ROBY,

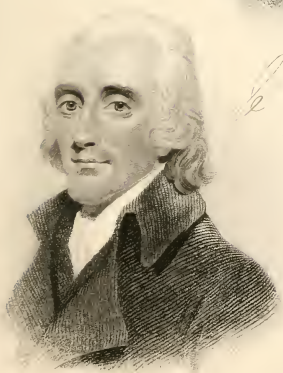
OF MANCHESTER.

THERE is not, perhaps, on the records of the London Missionary Society a name more sacred to the cause of Missions than that of William Roby. He was one of the first to respond to the appeal of the venerable Bogue, in 1794, and, for the space of thirty-six years, employed his vast influence in the county of Lancaster, in extending the interests, and consolidating the claims of an institution, whose catholic principles, and unsectarian procedure had won the entire confidence of his generous and comprehensive mind. No pastor in this land ever identified himself more closely or energetically with the labours and triumphs of the London Missionary Society, than did the devoted subject of this memoir. His heart glowed with sympathy for the perishing heathen, and both in his pulpit labours and private walks, he aimed, with fervent and steady zeal, to imbue the minds of his flock with a portion of his own apostolic spirit. A hundred such ministers as Mr. Roby would speedily double the income of the Society, and render all our principal towns and cities as much centres of Missionary

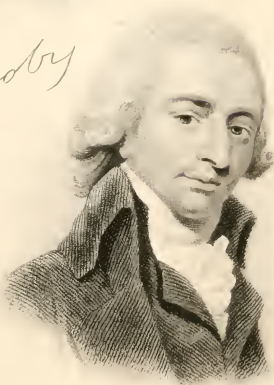


Edw Williams

Edward Burton



J Roby



Robert Smith

Samuel Green

operation as the far-famed town of Manchester. It is no disparagement to the noble-minded Christians of that place to say, that, instrumentally, they owe to Mr. Roby's missionary spirit and devoted character much of that disinterested benevolence, by which for many years past they have been so honourably distinguished. The writer of this sketch well remembers touching on this very topic, on the missionary platform, at the memorable anniversary of 1829, when Manchester first distinguished itself by the unrivalled munificence of its contributions to the cause of Missions; and how the reference convulsed the assembly with applause, as the venerable patriarch of their town sat in meek humility in the front-rank of the ministers convened, indicating but too plainly, by his enfeebled appearance, that he had well nigh reached the close of his brilliant and useful career.

In the life of Mr. Roby, we have a fine illustration of the principle, that if a Christian minister will but devote himself, with full purpose of heart, to the cause of Christ, and the good of souls, he will be sure to gain for himself an envied distinction among his contemporaries, and to pass down to posterity among the friends and benefactors of his species. To his warm and energetic espousal of the Missionary cause, Mr. Roby owed a large portion of that extensive influence which he acquired in his native county; and, as one conscious of the liveliest emotions of gratitude, he gave back to the object of his early and conscientious preference, every particle of the influence which he thus acquired. The Missionary enterprise had ennobled all the perceptions and faculties of his intelligent mind, and gave a character of unity and dignified bearing to all his ministerial engagements. He was always at home when urging the claims of the perishing heathen, and, to the very close of life, clung

with stedfast attachment to an undertaking, which, like some mighty current, had borne him along triumphantly upon its surface, from the first moment that he embarked on its mighty waters. To him pertained the honour of rearing up in his church some of our most useful Missionaries; and, while the London Missionary Society exists, the name of Roby will be associated with its early progress, and with its later triumphs.

William Roby was born at Haigh, near Wigan, in the county of Lancaster, on the 23d day of March, 1766. His parents belonged to the Established Church, and, being in comparatively easy circumstances, determined on training their son for the office of the ministry in that particular community, though it does not appear that either they or their son had any just conception of the nature of true religion. In furtherance, however, of their plan, they placed him, when young, in the grammar-school at Wigan, where he enjoyed the benefits of a good classical education, and where his progress in human learning was in every way hopeful. At the close of his grammar-school course, it was their purpose to introduce him to one of the universities, and thus to place him in a sphere of active and honourable occupation in the national church of his native land.

Their plans, however, were speedily interrupted, by one of those revolutions of mind which illustrate, in a remarkable way, the wisdom and sovereignty of the Divine government. While thousands glide along the stream of education into the most sacred of all human occupations, and have no other call to the ministry of the word but the wishes of their parents, and the appointments of their ecclesiastical superiors, it was far otherwise with Mr. Roby. As a boy, indeed, he might have dreamt with others of the mere honour and

respectability connected with the office of a clergyman, and might have gladly seconded the wishes of his revered parents ; but when at the early age of nineteen, he began, under the ministry of Mr. Johnson, of Wigan, one of Lady Huntingdon's ministers, to contemplate the awful responsibility connected with the care of souls, and felt, as he did, by divine grace, the unutterable value of his own, he shrunk with instinctive dread from an undertaking, to the duties of which he regarded himself as wholly inadequate. By a train of events, and, as the result showed, by the mighty power of the Spirit of God, he was at this time roused to an impressive sense of his guilty state before God, and his sad unpreparedness to stand before the bar of an avenging Judge. So deep was the current of religious conviction, that it threatened to overwhelm his spirit, and followed him day and night into all the scenes of his more active or retired moments. He formally renounced all idea of the Christian ministry, and with it all purpose of entering the University ; being far more concerned to find peace with God, than to foster dreams of a calling for which he perceived that nothing but solid religious character could be an adequate preparation. In all this he acted with deep sincerity, as before God ; and he who listens to the sighing of a contrite heart, soon poured into his bosom the balm of heavenly peace, and enabled him to discern and embrace the revealed method of acceptance by faith in the atonement of the Son of God.

Having relinquished all design of accepting orders in the church, he became anxious to devote himself to some regular occupation in life ; and that Providence which so remarkably guided all his future steps, opened to his acceptance a congenial occupation connected with the education of the rising generation. About this eventful

period in his history, a vacancy occurred in the classical department of the endowed school at Bretherton, and being invited to occupy it, he felt it his duty to obey the call, partly from his love of youth, and partly from the desire of prosecuting his classical and other studies. In the full vigour of opening manhood he entered upon this interesting post of labour, with a heart panting to be useful. The first object which powerfully arrested his attention, in commencing his official labours, was the extremely ignorant and profligate state of the peasantry, among whom he was called to discharge his scholastic functions. He deplored their sad neglect of God, and the guilt and crime with which it was associated. Having just come to feel the power and comfort of religion in his own heart, he was animated with the generous desire, common to new converts, of doing something, if possible, to meliorate their wretched state. But what to do, he scarcely knew. He was young and inexperienced, and the tide of prejudice against vital religion ran very high. But here again he found direction, where it is never sought in vain. On examining the trust-deed of the school, he found, to his inexpressible joy, that one of its clauses required that the classical master should devote a portion of every week to the religious instruction of his pupils; and though the wholesome practice had fallen into shameful disuse, he determined to revive it, and to make trial of what he could do in this way, through the medium of the children, to reach the minds of the parents. He entered on his delightful task, on the evenings of the Lord's days, taking as the basis of his instructions the Articles of the Church of England, and portions of the Church Catechism. The exercise was so new and striking at that time, and the parents were so much pleased with

the care which Mr. Roby took of their offspring, that many of the inhabitants of the place flocked to the school-room, to listen to the devoted teacher, as he stood amidst his youthful group, inculcating the great lessons of Christian truth. In these labours of love, God was pleased eminently to smile upon him. Some, both of the young and old, were brought to "repentance and the acknowledgment of the truth;" and there is reason to believe that a calm review of the results of these simple efforts to benefit a village population, exerted a powerful influence upon his mind, in inclining him, notwithstanding all his previous resolves to the contrary, to devote himself to the work of the Christian ministry. He had shrunk from it only because he deemed it presumptuous for one estranged from God to aspire to so high a calling; but since then, divine peace had not only flowed in upon his soul, but God had taught him, by palpable facts, that he had purposed to employ him as an instrument of good to the souls of his fellow-creatures. The events, too, which sprung out of his conscientious endeavour to benefit his pupils and their parents, contributed in no small degree to mature his purpose of serving Christ with his spirit in the gospel. Strange to say, Mr. Roby's school-room exercises awakened the jealousy of the parish clergyman, who insisted on his relinquishing his addresses to parents and adults, threatening, at the same time, that his pupils would be removed if he did not comply with his request. Conscious of upright motive, and that he was doing nothing inconsistent with the spirit of his office, as defined in the trust-deeds of the school, Mr. Roby persevered in his delightful work. The result was, that the clerical threat which had been levelled at his unpretending efforts was carried into effect, by which he was compelled to resign

an office, the duties of which, for the first time, had been discharged with real efficiency to young and old.

“What will they have to answer,” observes Dr. Bennett, speaking of this occurrence, “who take away the key of knowledge, not entering themselves, and hindering others who would? Conduct so unworthy of a Christian minister towards one who was sincerely attached to the Church of England did not shake that attachment; but as Mr. Roby could find none in his own communion with whom he could hold Christian fellowship, he stepped aside to those who, without professing the principles, adopted many of the practices of the Dissenters.”^a

Attached on principle, at this time, to the platform of doctrine and discipline obtaining in the Established Church, and feeling an almost superstitious veneration for every thing pertaining to an institution which education and conviction had rendered alike dear to him, he was strongly disinclined to separate himself from her communion; though the ungenerous treatment he had received, added to the lukewarm state of many of her clergy, occasioned him many anxious thoughts. A train of events, however, had awakened suspicions that his faith in her Articles, ritual, and constitution, was too implicit; and he determined to investigate them afresh, and to satisfy himself whether or not they were in accordance with the word of God. The result of this reluctant, and somewhat painful process, was a conviction, impartially and deliberately formed, that he could not, if he became a clergyman, adopt her form of baptism, her burial-service, her offices for the visiting of the sick, and her article upon the power of the church “to decree rites and ceremonies.” He could not, therefore, enter the ministry of the Establishment with mental reservation, or seek shelter in explanations of her services

^a “The History of Dissenters, during the last Thirty Years.” By James Bennett, D.D. p. 420.

opposed to the plain grammatical sense of terms. He had but one course open to him, and that was, to seek introduction into the ministry in some connexion as little unfriendly to the Establishment as possible. Such introduction he obtained, through the medium of his friend Mr. Johnson, who laid open his state of mind to the late Countess of Huntingdon, and procured admission for him into her ladyship's college at Trevecca, where, for a short season, he prosecuted his studies with signal success. In his new sphere of occupation, he became acquainted with several non-conforming ministers, and his scruples against taking orders in the Establishment were rather increased than diminished. He at last abandoned all idea of subscription, and determined to cast in his lot among Protestant Dissenters.

As he was well educated, well informed, and fluent in address, Lady Huntingdon very soon sent him forth to preach in those places where she had erected chapels. His first engagement was at Malvern, in Worcestershire, where he preached with more acceptance than could have been expected in a place where prejudice against Methodism ran very high. From thence he removed to the city of Worcester, and was well received by a large and respectable congregation. He had not been two months, however, in this promising sphere, when he received an invitation to become the assistant of his friend and spiritual instructor Mr. Johnson, of Wigan; and from the desire which he entertained to revisit the scene where he was first brought to the knowledge of the truth, and where God had owned his humble endeavours to benefit the poor, he was induced to accept the invitation. Here an inviting field of labour opened before him; and so gladly was his message received by all classes, particularly the poor, that, on the retirement

of Mr. Johnson, soon after, he received and accepted an unanimous invitation to become the sole pastor of the congregation. With a most commendable ardour he devoted himself to the work, preaching not only three times on the Sabbath in his own pulpit, but five times in the week beside in the surrounding district. For seven years he did the work of an evangelist, and made full proof of his ministry, "labouring in season, out of season," and prosecuting a round of evangelical ministrations, the benefits of which, in not a few instances, remain even to the present day. So quenchless was his zeal, that the most untoward circumstances could do but little to repress it. Once, in one of his week-night exercises, he had but three persons to hear him; but, nothing daunted, he preached with great earnestness and affection, and the result was, that two of his select audience were converted to God under the discourse.

When Mr. Roby repaired to Wigan, Socinianism was very prevalent in the town; but by his enlightened and faithful exhibition of scriptural truth, its adherents were gradually much, reduced in numbers.

"The Socinianism," observes Dr. Bennett, "which had prevailed in Wigan was so seriously shaken by his faithful preaching, that a lecture was set up to stop the progress of Calvinism; but Mr. Roby, instead of returning railing for railing, rose early one morning, and wrote an excellent tract on the satisfaction of Christ. The pamphlet was rendered useful, not only in the neighbourhood, but at a distance; for a lady sent to him, from London, a letter of thanks for the benefit she had derived from the work."

It is but due to truth to remark here, that although Mr. Roby was happy and useful in Wigan, he became gradually less satisfied with the forms of government obtaining in the Countess of Huntingdon's connexion. His investigations of the New Testament, which were

close and laborious, inclined him every day more and more to the Congregational platform of church discipline; and much as he revered her ladyship, and fervently as he was attached to many of her ministers, he began to feel that conscience demanded a public avowal and support of principles, which he held to be eminently conducive to the well-being of the church. His altered state of mind began to be well known to many of his friends; and the Independent Congregation assembling in Cannon-street, Manchester, having heard that he was likely to come over to the Congregational body, invited him to become their pastor, in 1795. He accepted their call, and, from that time to the hour of his death, evinced a steady attachment to the cause of Independency; though his conscientious preference was entirely dis-severed from all bigotry in the support of his principles, and in his modes of expressing himself in reference to other sections of the visible church.

To a man like Mr. Roby, Manchester was just the appropriate sphere. Its population was dense, and there was a character of reflectiveness belonging to its inhabitants, which adapted it, in no ordinary degree, to the qualities of mind possessed by Mr. Roby. He found a congregation at Cannon-street much reduced, in consequence of the removal of most of its members to the new chapel then erected in Mosely-street; but he had not been long in the place before the empty pews were again filled, and the cause put on the aspect of prosperity and joy. His zeal, both in and out of the pulpit, was most indefatigable; and there is reason to believe, that, even at this early period of his ministry, his constitution received a shock from incessant labour, from which it never altogether recovered. In addition to his regular ministrations three times on the Lord's days, he was

often found proclaiming the gospel in the public streets, between the afternoon and evening service; by which efforts he became speedily known as the real benefactor of the town, and the number of his hearers increased day by day. From a hundred and fifty, his congregation soon multiplied to a thousand; and the members of his church, from a mere handful of people, to three hundred and fifty. There were, indeed, all the symptoms of a genuine revival of religion under his devoted ministry. Many souls were truly converted to God; and the missionary spirit having burst forth at this time, in connexion with the formation of the London Missionary Society, Mr. Roby was careful to imbue the minds of his people with a deep and hallowed interest in its first mission to the South Seas. From his first entrance among them, they became a missionary church; and their zeal for the evangelization of the distant heathen, reacted in a most beneficial manner upon their own religious prosperity; so that, in a short time, it became necessary to provide a more spacious sanctuary to accommodate the numbers who flocked from all parts of the town to hear their faithful and devoted pastor. The chapel in Grosvenor-street was accordingly undertaken, with that public spirit which distinguishes all the movements of the Manchester Christians; and in that commodious place of worship Mr. Roby continued to labour with distinguished success till within a few days of his removal to the kingdom of heaven.

“Here might be seen,” observes Dr. Bennett, “the most gratifying proofs of the efficiency of evangelical truth, preached with seriousness and affection, without meretricious ornament, without extravagance, and without display. The attention paid to the young, and to the Sabbath schools, produced the happiest effects on the rising generation; and Mr. Roby saw around him, at last, another generation, formed by himself, to perpetuate his usefulness.”

Intensely devoted to the cause of Missions, and anxious ever to produce the like sympathy in the minds of his flock, he did not fail to secure their co-operation for the promotion of home-objects of benevolence. He was one of the most zealous friends of Sunday-school operations in the town of Manchester; and won for himself the confidence of all the Sunday-school teachers in the place. The great and commendable interest which he took in the welfare of the young, surrounded him, in process of time, by a number of zealous and attached coadjutors in the work of God. Never was a pastor more beloved by the people of his charge than Mr. Roby. Though he avoided all dictation, and all display of mere authority, he lived in the hearts of his flock, and became the patriarch of a circle which continued to widen and expand to the close of his earthly pilgrimage.

The "County Union," formed for the spread of the gospel in the destitute parts of Lancashire, was largely indebted to Mr. Roby, both at its commencement and during its subsequent progress. The deep interest which he took in its success inspired the public mind with confidence in its plans and operations; and the energy which marked its successive movements afforded ample proof of the fact, that those who feel for the miseries of the heathen abroad, will be the first to compassionate the heathen at home.

"Some time after Mr. Roby had settled in Manchester, Robert Spear, Esq., an eminently liberal individual, whose soul glowed with affection to the Saviour, became the patron and supporter of an academy, in which both single and married men were trained for the work of the ministry. Over this institution the subject of this memoir was appointed to preside; and Mosely-street Chapel vestry was immediately selected for the library and the lecture-room.

"The design being made known to the churches, two married and two single individuals were soon found willing to place themselves under Mr. Roby's care; and these were afterwards joined by several

others. The term for continuance in the institution being only two years, the line of study which their tutor adopted, was, perhaps, the wisest which could have been selected. They were made intimately acquainted with the grammatical construction of their own language, and particularly instructed in the formation and arrangement of sentences. Every week they received a lecture on the composition of sermons, and were expected to produce specimens of their own abilities. Logic formed an eminent part in their studies, and they were required, not only to read and understand Watts, but to form an abstract of the whole work for themselves. Ecclesiastical history, geography, the use of the globes, and the first principles of natural and moral philosophy, also claimed a due portion of their time and attention. A knowledge likewise of Greek and Hebrew, made a special part of every day's routine of study.

"Such was the general course of studies which the pupils under Mr. Roby's care were directed to prosecute. But, perhaps, their greatest advantages were derived from a course of theological lectures; in which both the leading features and the minor points of divinity were clearly and distinctly arranged. These lectures each student was allowed to copy for himself."^a

This institution continued under the care of Mr. Roby for the space of five years; when it was removed to Leaf-square, and subsequently to the town of Blackburn, and back again to Manchester, where it has flourished under the able superintendence of Dr. Fletcher, Dr. Paine, and Mr. Wardlaw.

Speaking of Mr. Roby's labours as a tutor of the rising ministry, Dr. Bennett well observes—

"In this service, Mr. Roby exhibited his usual ability; for, while he was anxious to do much, he was equally careful to do it well. His theological and biblical lectures are said, by competent judges, to have been of a superior order, and some valuable ministers went forth from under his tuition. In this unostentatious labour, he showed his disinterestedness; for he was a gratuitous tutor, Mr. Spear's liberality being wholly applied to the support of the students."

But though Mr. Roby possessed a finely balanced constitution, and had a bodily frame which was a fit index of his mind, his long-continued and indefatigable

^a Imperial Magazine for January, 1828.

labours superinduced infirmities, which but too strongly indicated to his anxious friends that he would not be spared to them to "a good old age." By exposure to great vicissitudes of temperature, in the discharge of his arduous duties, he contracted an asthma, which gradually impaired his strength, and wore down a constitution otherwise masculine and robust. In his latter years he suffered much from this distressing malady; though he bore his affliction with uncomplaining submission to the Divine will, presenting, in his own person, a fine example of that patience and undisturbed serenity of mind, which he had so often inculcated upon those who were under the chastening hand of God. During the whole of 1830, and more particularly towards its close, he exhibited symptoms of declining energy, truly alarming to those who watched all his symptoms with a kind of filial solicitude. On the morning of New Year's Day, 1830, he went out to a prayer-meeting, at seven o'clock, in a state of feebleness and exhaustion, which would have deterred a less devoted mind from the effort. The service will long be remembered by all who participated in its ardent devotions; but the severity of the season, added to the excitement which it occasioned, produced upon the enfeebled frame of the pastor of Grosvenor Chapel an effect, which all who knew him deeply deplored. On the following Lord's day, however, though unable to preach in the morning, he would dispense the Lord's supper to his flock. The service was unutterably solemn. He felt himself on the borders of eternity—on the threshold of heaven, and, as he gave to his attached flock the memorials of his Saviour's death, he spoke with that tenderness and pathos, which dissolved his whole church in tears. In the evening he preached his thirty-fifth annual sermon to the young. Nothing

could dissuade him from the attempt. He loved the young ; and he was anxious that his last appeal on earth should be made to them. " He preached," as Dr. Bennett has well expressed it, " on the hopeful youth falling short of heaven, and then went home to die, breathing out his life in a gentle and peaceful manner, on the 11th of January, 1830, in the sixty-fourth year of his age."—" So gentle was his exit, that not a sigh or struggle informed his surrounding friends when his happy spirit took its flight, and ' the weary wheels of life stood still.' " ^a

The death of this truly distinguished minister of Christ created a sensation, among all ranks in the town of Manchester, most creditable to human nature. The removal of such a veteran in the cause of truth and holiness, was felt and acknowledged by all parties to be of the nature of a public loss ; and persons of every grade in society vied with each other in showing respect to the memory of one, who for thirty-five years had sustained the character of a benefactor of the town, and a philanthropist of the race.

The news of Mr. Roby's death created an almost equally powerful impression in the Metropolis. From the commencement of the London Missionary Society, he had been wont to pay an annual visit to London at the anniversary meetings in May ; by which he had become well known to hundreds of devoted Christians, who regarded him with profound veneration, as a humble, devoted, and consistent servant of Christ. It was not a mere act of formal compliment, but a sincere homage to departed worth, when the Directors of the London Missionary Society passed the following resolu-

^a Imperial Magazine for February, 1830.

tion, on occasion of the intelligence of Mr. Roby's death reaching the Mission House.

"With deep and unfeigned regret, the Directors of the London Missionary Society have received the intelligence of the death of the Rev. William Roby, of Manchester, who has been connected with the operations of the Society from the first, as one of its founders, and most zealous supporters; whose personal and ministerial services, both at Manchester and elsewhere, have often conferred the most important benefits on the Society; and from whose church some of its most valued missionaries have gone forth to labour among the heathen. The Directors most sincerely sympathize with the widow of their departed friend, with the bereaved church and congregation, and also with the various religious institutions in the county of Lancaster, which have been deprived of his efficient and influential labours."

Mr. Roby's funeral bore ample testimony to the universal respect and esteem in which he was held. Although, to avoid accidents, persons were admitted to Grosvenor chapel by tickets, the seats, passages, and avenues leading to the sanctuary were crowded long before the hour of interment arrived. "The procession consisted of about fifty clergymen and gentlemen, all attired in deep mourning, with hatbands and scarfs. Among these were several clergymen of the Established Church, and a great number of Dissenting Ministers, not only of the town and neighbourhood, but from distant parts of the country. The four beadles of Manchester were in attendance in their official dresses." Dr. Raffles delivered the funeral oration, and was at times so deeply affected, as scarcely to be able to proceed with his address. It was a truly eloquent and pathetic delineation of the exalted worth of the "man of God," over whose mortal remains it was delivered; and betrayed, in every sentence, the profound attachment of the preacher to one whom all loved and admired. The involuntary burst of tears which flowed from all eyes, proclaimed the truthfulness no less than the tenderness of the oration.

Mr. Roby was a man of rare endowments for the work of God. To piety, the most profound, he added soundness of judgment and practical wisdom but seldom to be met with. His counsels were always confided in, as dictated by calm reflection and matured experience. His self-government was so perfect, that through a long career of public usefulness he was never known once to commit himself. Yet he never seemed to know the strong points of his character ; and walked in humility and self-diffidence all the days of his life. His friendships were most sincere and devoted, and inspired unusual confidence and love. No man was ever more entirely trusted. Young ministers, in particular, looked to him as the guide of their path. The writer once heard Dr. M'All say, that he owed all his success in life to the tender friendship, and fatherly counsels, of Mr. Roby.

In domestic life, Mr. Roby was pre-eminently happy. United to one who sympathised in all his public labours, but who never interfered with the discharge of them, he found in his home and at his own fire-side, all the solace of domestic love and friendship.

This brief sketch may be suitably concluded in the words of an able writer in the Manchester Times, who well knew and ably depicted the character of the deceased. After adverting to the unexampled liberality of Manchester in furnishing pecuniary means for sending the light of the gospel among the heathen, and for which Mr. Roby and his congregation were peculiarly distinguished, the writer thus proceeds :—

“ Yet, though thus engaged in projects of extensive evangelization, Mr. Roby was not withdrawn from the every-day duties of his pastoral office. Here it was that his soul rejoiced, and here did he earn as intense and as general a feeling of veneration and of love, as perhaps ever cheered the spirit of a faithful and laborious minister.

We have stated that Mr. Roby *earned* this high and perpetual tribute. To be enjoyed, it must be earned; and earned it cannot be, without the constant exercise of sanctified moral excellence. If we want to know whether any man who fills the sacred office be useful and acceptable to a given body of professors, what inquiries should we make? Are we to ask whether his talents be admired; whether his sermons occasioned a 'sensation;' whether he is famed for skill in points of controversy; for melting tenderness of pathos, or bursts of surpassing eloquence? No; we must ask, Do the people love their minister? Do they know him as their counsellor in difficulty; as their consoler in sickness; as the friend that sticketh closer than a brother in adversity? Is he seen, not so often enjoying the social hospitality of those who have abundance, as performing the duties of sympathy and of kindness to them that are in need? Does his hand, as he passes through the dispersing assembly, grasp only the delicate fingers of those that 'toil not, neither do they spin;' or is it oftenest found knit in fellowship with that of honest hard labour—or withered, destitute old age? Do the children and youths of the poorer families belonging to his charge, share largely in his anxieties, his attentions, and his advice? Does he, in one word, bear towards his people that character which entitles him to assume, in all its many and delightful senses, the endearing name of PASTOR? But there would be no need of these details: one simple question would comprehend them all.—Do the people, old and young, rich and poor, together—do they in their several ways, but with one consent, all show that the minister is the object of their LOVE? Years, many years, may be necessary for the acquirement of this affection from a large body of persons; but when gained, it transcends, as the testimony of excellence in the man to whom it is rendered, all that can arise from talents, however exalted, and from fame, however great. This is the precious ointment which will embalm the memory of Mr. Roby with an enduring fragrance; for, although his name may pass away in a few generations, yet will the influence of his character never be lost. That influence operates now on the surrounding ministers, who will weep over his grave—mourning for him as for a beloved father; *they* will transmit it to their successors, and these again will send it on to future men and future times, in an ever-widening circle, until time itself shall be no more.

"Mr. Roby was not distinguished by extraordinary talent, that term being used in its common acceptation; and, perhaps, this is the very circumstance which gives especial value to his example. He possessed a clear and strong mind, with an easy, unimpassioned flow of thought and language. These are common endowments: well would it be for society were those others equally common, by which they were in Mr. Roby adorned and made illustrious. Indefatigable

industry ; calm, yet energetic perseverance ; incessant watchfulness against all evil, and all appearance of it ; holy boldness in the statement of truth, and the enforcement of duty ; great kindness of disposition, and unbending moral rectitude—it is these qualities, sanctified by a most powerful feeling of religious obligation, and all directed heaven-ward, during the course of a long life, that raised Mr. Roby to the elevation where it has been our delight to view him placed, and on which, perhaps, the existing race will never behold a successor, as truly worthy, or as truly honoured. May he who writes, and they who read, this hasty and imperfect tribute, each in his own sphere, and according to his own circumstances, follow in the footsteps of the venerable departed, whose daily occupation it was, for forty years,

‘To point the road to heaven, and lead the way.’”

Mr. Roby was an author to some extent, having published no fewer than twenty-three separate pieces, most of them single sermons or pamphlets. His controversial tracts with Socinians, Catholics, Swedenborgians, and other enemies of the pure gospel of Christ, were well written, and eminently useful. But his “Lectures on the principal Evidences, and the several Dispensations, of Revealed Religion, familiarly addressed to young People,” may be regarded as the work which will carry down his name to posterity, as a theologian of no mean rank in the age in which he lived.

Dr. Bennett has well said, that “he was a fine specimen of that race which swelled and adorned the ranks of Dissenters during the last period of their history ; men who were not descended from the Non-conformists, but called out of the Establishment by the power of evangelical preaching, which made them first Christians ; then, by a slow process, Dissenters ; and, at last, successful propagators of dissent, for the sake of its connexion with the salvation of men, and the honour of Christ.”

M E M O I R
OF THE LATE
REV. GEORGE LAMBERT.
OF HULL.

WHEN the London Missionary Society was formed, the subject of this memoir, George Lambert, had been for six and twenty years the beloved and devoted pastor of a church and congregation, which had been gathered under his own ministry, in the town of Kingston-upon-Hull. Those who enjoyed his ministry had given proof of the profit they derived from it in the works of faith and labours of love by which they were already distinguished. Trained to habits of benevolent exertion, as well as of holy meditation, they were prepared to enter with him into those more enlarged operations for the spread of the gospel, to which clearer views of duty and responsibility were beginning to direct the awakening church. The part which he himself took in the work, according with his devotional and pastoral habits, was rather that of the intercessor with God, and the leader of his own flock into wider fields of contemplation and labour, than of the public or general advocate. So far as the operations of his mind can now be ascertained, on a subject which then appeared to some startling from its novelty, and to others utopian from its difficulties, there

was neither excitement nor doubt and indecision ; but the calm dignified movement of one, whose habit it was to advance wherever God opened the way, deeming nothing impossible which had the authority of his command, and the security of his promise. The equal steps of such an individual are, however, more difficult to trace and describe than is the course of one who is moved by the power of occasional, and sometimes it may be erratic impulses ; as the light shining more and more unto the perfect day, furnishes fewer points for observation and remark than does the kindling meteor, and the eccentric comet. It is much to be regretted also, that materials which were once collected for a memoir of Mr. Lambert, and entrusted to one who knew him well, and whose hand could have drawn a full and faithful portrait, have been, by some unaccountable neglect or accident irrecoverably, lost, and a few fragments only remain to be here gathered up and preserved.

Mr. Lambert was born on January 31st, 1741-2, at Chelsea, in the parish of St. George's, Hanover-square. He was the only child his parents were permitted to rear. His own constitution in early life was feeble, and frequent attacks of disease seem to have produced that kind of thoughtfulness on the solemnities of death and eternity, which disqualifies for the innocent recreations of childhood, and generates a morbid and slavish fear. At nine years of age, when suffering in the small-pox, he distinctly heard the medical attendant pronounce his case to be hopeless, and the conclusion he immediately drew was, that hell would be his portion. On subsequent occasions, when fear drove him to prayer, his mother would endeavour to soothe his mind, not by the communication of gospel truth, but by commending, as though it were meritorious, the fervency he displayed.

Indeed, whatever the tenderest affection might prompt in ministering to the wants of a feeble and suffering body, his parents knew not the remedy which the diseases of his mind required; and hence he had to struggle unaided through many difficulties in his early religious exercises. He was left to feel after God in the uncertainty and darkness of a troubled mind, instead of being taken cheerfully by the hand, and led to that Saviour, who says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

In the seventeenth year of his age, the mind of Mr. Lambert was more effectually awakened to a concern for the salvation of his soul by the sudden death of a youthful companion. In a brief summary of his early life, written by himself, he thus refers to this event:—

"Having been brought very low by a nervous fever, I was ordered by the physician into the country. I gained strength very fast, and was able to return to London in a few weeks. On the Lord's day following my return, I called upon an intimate friend—when, to my great surprise, I was informed that he had been suddenly removed, and had been buried that day week. This roused my sleeping conscience. I stood amazed at the patience and kindness of God in sparing me. A sense of my ingratitude for his late deliverance, and a solemn view of death, judgment, and eternity, pressed with such weight upon my mind, that night and day I could get no rest. I was even afraid to close my eyes, lest I should wake in everlasting burnings. The sins of my life, and the opportunities I had neglected, were continually in my view, and there was no person that I knew to whom I could open my mind."

How desolate must be the feelings of a heart thus deeply conscious of its maladies, yet compelled to keep the whole burden of its wretchedness within itself! How dark and fearful the region around when every object receives its form and aspect from the workings of a guilty conscience, and there is no ray of gospel light to direct the weary and solitary mourner to Christ! In

this utter destitution of parental, ministerial, and friendly guidance, it is no cause for wonder that Mr. Lambert, in his earnest efforts to find a refuge for shelter and peace, should have taken the wrong path.

“I now resolved,” says he, “upon a change of conduct. Duties were followed with the rigid severity of a pharisee. After some time spent in this course, I began to fancy that now I was in the favour of God. No pains were spared to establish a righteousness of my own. I prayed three times a day, read the ‘Whole Duty of Man,’ the ‘Practice of Piety,’ and several books of similar character.”

With these dry places, the barren and monotonous walks of formalists and pharisees, the mind of Mr. Lambert, which was thirsting for wells of salvation, soon became dissatisfied. He was led to reflect more closely on his former course, and to reason, that though he might now perform his present duty, yet this rendered no satisfaction for past neglect, and that if former sins were not pardoned, he was still as far from the favour of God as ever. Referring to the exercises of his mind at this period, he relates one incident, which, though trivial in itself, throws a vivid gleam of light on the general state of religion at the time in question, as well as on the pitiable uncertainty of that peace which is built upon a legal basis. He had prepared himself, according to the directions given in the guide he had consulted, for the worthy partaking of the sacrament at church. There was prayer to be mentally repeated before receiving the elements, but, so few were the communicants, that before he had had time for this exercise, the bread was placed in his hand, and involuntarily conveyed to his lips. The order he had purposed in the service was deranged. One of the corner-stones in his building was left out; and all the hopes he was intending to raise upon it fell at once to the ground.

While mourning in disappointment over the ruins

into which his attempted good work had so unexpectedly fallen, a sense of his past sins revived, and the thoughts of death, while these were unpardoned, filled his soul with alarm and dread. But God was now about to lead his sinking feet to that Rock on which at length they found a settled rest, and to which, during a long and faithful ministry, he was so successful in inviting others to try with him its firmness and security. And doubtless the conflict through which his mind had been called to pass, before he found peace in Christ, was one part of the process by which he was to be prepared for the work he was afterwards honoured to perform. Increased capacity in the range of his views and depth of his feelings, compassion for those who were ignorant and out of the way, sympathy with the perplexed and troubled, and the power of kind and earnest persuasion in delivering the messages of the gospel, would have their remote origin in these painful exercises of his own trembling and agitated mind. In how many cases is it true that—

“ The bud may have a bitter taste,
But sweet will be the flower.”

Hervey's Dialogues between Theron and Aspasio were at this time publishing in periodical numbers. Mr. Lambert took them in, and from their pages light began to break with cheering influence upon his mind. While the finger of the first evangelical guide he had ever met with was pointing him to the Lamb of God, the Saviour was, by a still more heavenly teaching, made manifest to his view. In reading the scriptures, he came to that passage in the first epistle of John, “ And the blood of Jesus Christ his Son cleanseth us from all sin.” These words were opened to him with divine power. Every one of them seemed precious and important. The

path that might conduct to pardon and peace, and for which he had been so long and so anxiously groping in the dark, was now straight before him, radiant with the light of heaven, and so plain and easy of access, that none need err therein. At first he hesitated and trembled. It might not be for him. His sins were great beyond those of others, and in many respects peculiarly aggravated. But then this thought would return: "If the blood of Christ cleanse from *all sin*, then my sins cannot be beyond the power of pardon." He ventured—found peace and freedom with God, to which he had been a stranger before.

As though it were the purpose of God, who delighteth in mercy, that there should be at this time in his experience a confluence of light and consolation, the streams flowing in upon him from various quarters, he was now providentially directed to an evangelical ministry; and the first sermon to which he was privileged to listen, was from that, to him appropriate, text in Isaiah: "I, even I, am he that blotteth out thy transgressions, for mine own sake, and will not remember thy sins." He had been trained by his parents in strong prejudices against that class of ministers, whether they were Dissenters or Episcopalians; but now, having heard for himself, the barriers, which ignorance had reared between his mind and the faithful preachers of the cross, gave way at once. He found, without the camp, the manna for which his soul had been longing, and he resolved that from this time he would go forth and gather it—even though, in so doing, from those dearest to him in natural ties, he should bear reproach. The struggle between filial affection and the convictions of duty, was painful and severe; but there was the admonition, "He that loveth father or mother more than me, is not worthy

of me," and he durst not turn his back on that which now was all his support.

His parents, finding their efforts to withdraw him from these new courses ineffectual, amid the multiplying opportunities which London now offered to those who were hungering for the bread of life, resolved on trying another expedient. They sent him into Yorkshire, and placed him under the care of a friend, who, in the management of their son, was at length disposed to go far beyond any instructions he could have received from them. The probability is, indeed, that they themselves knew not either the principles or character of this man to whom they entrusted their only child, or they would rather have endured any fanaticism than have exposed him to the dangers he here encountered. Whatever profession he might assume, this friend was in heart a Deist, and of most ungovernable temper. His measures, in the moral treatment of his youthful charge, were very decisive ; and doubtless he expected them to prove very effectual. Complete abstinence from evangelical ministrations was secured. Disputations were frequent and earnest. But, instead of being shaken from his steadfastness, the young disciple gathered strength in the combat ; and, not content with defending himself against the deistical warrior, endeavoured to bring into captivity to Christ such members of his family as would give him a hearing. At length, the humbled champion, foiled in his efforts, and mortified and enraged at his failure, endeavoured to give vent to his passions in the infliction of personal violence. Mr. Lambert fled from his house, to see him no more till they meet before the judgment-seat of Christ. He afterwards, on his death-bed, confessed to Mr. Lambert's father, " that hatred to his son's religion had been the cause of his anger ; that

it had been his fixed purpose to have killed him ; and that he had often regretted his want of power to carry that purpose into effect."

While his earthly parents, in their mistaken concern for his welfare, had unconsciously placed their son in the den of the lion, his heavenly Father not only spread over him the shield of his protection, but ministered richly to him in spiritual supplies, and stirred up his mind to desire that office, to which, having been delivered from the jaws of the devourer, he was now about, in a most unlooked-for manner, to be introduced. Referring to this period, he says,—

"Though for more than a year I had no opportunity of listening to a gospel sermon, yet I never knew such a season as this. The Scriptures were so opened to my understanding, and my meditations upon them, for which I had great opportunities, were so sweet. Prayer also was very pleasant to me, and I found in it much enlargement. But after some time I was brought into great darkness ; and I have since been led to conclude, that as I was placing too much confidence in these frames and enlargements, it was in mercy the Lord hid his face from me for a season, that I might learn not only that all good comes from him, but also, that all the glory is due to him."

Before Mr. Lambert was sent into Yorkshire, there is reason to conclude, that his mind had received at least some incipient directions towards the work of the ministry. A pious lady, who resided near the dwelling of his parents, had witnessed his serious deportment in his occasional attendance at the Lock Chapel, and frequently invited him to her house. She told him, on one of these visits, that she was fully persuaded God had intended him to be a minister, and she presented him with a copy of Bishop Reynold's works, as a contribution towards his library. This volume Mr. Lambert sometimes showed to such friends as were admitted to his study, and evinced much pleasure while relating its history. It was a *visible* link in the chain of that providence

which he loved to contemplate and adore ; perhaps the earliest finger-post he had found in his path, directing him in the way in which God intended that he should walk.

Banishment from the means of grace, and from Christian society, and perpetual conflict with the sceptical and ungodly, might seem a very unlikely road to the Christian ministry ; but it was the path which, in this case, God had appointed ; and in due time—indeed, much sooner than could have been anticipated—He made darkness light, and crooked things straight.

“ While I was in this solitary situation,” says he, “ I gave myself much to reading ; and, when I had opportunity, spoke about divine things to such in the family as would give me a hearing. I wished to have it in my power to minister to souls, and to devote the remainder of my time to the service of God in the sanctuary. My mind was more particularly inclined to the Dissenters ; and my convictions, gathered from the reading of the Scriptures, were in favour of the method of those called Independents.”

He had yet formed no religious connections, and the ministers, on whom he had been accustomed to attend in London, appear to have been evangelical Episcopalian. But now, in fleeing from the persecution of his father's friend, he was directed to a member of the Independent church of Heckmondwicke, then under the pastoral care of the Rev. James Scott ; who was also the tutor of an academy for preparing young men for the work of the ministry. The interest which this good man took in Mr. Lambert's forlorn and perplexing case, encouraged him to open his heart, and make known to his new friend, whom God appeared to have raised up for him in the time of his need, his desires for the work of the ministry. His friend advised him to apply immediately to Mr. Scott, and offered to accompany him to his house. Mr. Scott received him as a child of Provi-

dence, committed specially to his care. The consent of his parents, whose minds were softened by a knowledge of the dangers to which they had exposed him, was easily obtained ; and Mr. Lambert entered, as a student at Heckmondwicke, in the year 1764, being the twenty-third year of his age.

With the commencement of his preparatory studies for the work of the ministry, Mr. Lambert also commenced his fellowship with the visible church, and Mr. Scott sustained towards him the two-fold relation of pastor and tutor. There are no materials remaining, from which we can trace his academical progress. There is some reason to conclude that Mr. Lambert himself did not review the literary portion of it with entire satisfaction ; but he found in Mr. Scott a steady friend, to whom he ever felt under the deepest obligations, and towards whom he cherished a truly filial regard. On the other hand, the estimation Mr. Scott had formed of his pupil, may be gathered from a reply which he made to a gentleman, who was describing to him the qualifications which were required in a minister that would suit the place for which he was seeking a supply. “ I have a student,” said he, “ who is sufficiently dignified to be chaplain in the palace ; and sufficiently simple, to preach to poor travellers under a hedge.” No elaborated eulogy of Mr. Lambert, when he had finished his course, could convey a more correct impression of his character, than did this pithy remark of his tutor, when that course was just commencing.

Mr. Lambert continued at Heckmondwicke five years, but it does not appear that he began to minister in holy things until three out of these five years had elapsed. We gather this fact from a comparison of dates, in a remark which occurs in a review of his life, which was

taken on his thirty-ninth birth-day. As the whole article is brief, comprehensive, and very characteristic, though not strictly belonging to this place, we give it entire :—

“ Lord’s Day, Feb. 11th, 1781, (New Stile.)—It is nine and thirty years this day since I began to sin. So long is it since I was brought forth in iniquity. So far have I got towards eternity. What mercies have followed me ! What changes have happened ! She that brought me forth has now been fourteen years and fifteen days in the state of the dead. But God has not forsaken me. I have been spending a small portion of my breath in his service. For upon a review I find *the first sermon I preached was at Field House, January 1st, 1767, upon Prov. xviii. 10. ‘ The name of the Lord is a strong tower.’* But how little have I done for God ! How much has he done for me ! How little have I lived to him to whom I am indebted for my being and every comfort ! Lord, teach me to profit more for the time to come ! While I live, may I live to thee ! and spend every day as though it were my last ! I would this evening consecrate myself to thee afresh. Lord, receive me—employ me—honour me as thy child and servant. Permit me now to say, *I am the Lord’s*, and help me ever to live as such. My times are in thy hand, and my powers are at thy disposal. I take thee for my portion. This God shall be my God for ever and ever. Thou shalt be my guide even unto death.”

That Mr. Lambert’s early ministrations were very acceptable and full of promise is evident, not only from the remark we have quoted from the lips of his tutor, but also from the fact, that the churches of several places, which he visited as an occasional supply, were earnest in their entreaties that he would settle with them as their pastor. Among these may be mentioned the church at Cleck-Heaton, Gloucester, and Nottingham, as well as Hull. It was understood that the latter place, to which he gave the preference, presented pecuniary prospects far less inviting than were offered at either of the others. Indeed, when it is understood that there was in Hull a chapel to build, and a congregation to gather round a little nucleus of eleven individuals, four of these eleven being females, and some of them in humble condition, it

will be seen that *faith* in God's providing care was one essential qualification that would be required in the minister who should comply with an invitation to settle in Hull.

The moderation of Mr. Lambert's earthly expectations in Hull will appear in still clearer light, if we insert an extract from the call he received from the church in Gloucester. The clause is evidently framed with a knowledge of his leanings towards Hull, and of the difficulties likely to arise in a settlement there; and is intended to place that which was substantial, settled, and certain, in the one place, against that which was yet crude and visionary in the other; and the fatness of the one flock against the leanness of the other:—

“ And now, dear sir, will he that holds the seven stars in his right hand, permit you, as one of the angels of the churches, to come and shine at Gloucester, or not? Some stars of the first magnitude have shone here before you, if that can be an encouragement or motive to you. Worldly motives we shall not insist on, and therefore *only mention* that we have a newish meeting-house—an easy-speaking pulpit—a pretty parsonage-house, that would hold half a dozen inhabitants—a vestry for private meetings, especially on Thursdays—and a library over it well stocked with ancient authors in various languages, not less than 2,000 or upwards—and in general a plain people somewhat given to prayer. The salary (usually paid quarterly) will be (God willing) fifty pounds per annum. [The reader will remember Goldsmith's pastor ‘passing rich with forty pounds a year.’] And, if Heaven sends you soon to us, we are persuaded it would be rather better than that. [It is also very ingeniously shown how he might benefit Hull by giving Gloucester the preference.] If you, sir, are pleased to come and dwell with us, we promise to join with you in affectionate prayers for our brethren at Hull, and add, that 'tis probable, by your presence with us, and interest among us, that something here might be collected for them towards building their new meeting-house. Jehovah-Jireh.”

But Mr. Lambert had seen the pillar of his guidance resting over Hull. God had opened before him there a field for labour, and, while performing his appointed

work, he could trust cheerfully for his promised supply. Nor did he trust in vain, or ever repent, as rash, the step he had taken. On reviewing the first eleven years of his residence in Hull, the only period, perhaps, in which the want of family resources, combined with the struggling difficulties of a newly-forming congregation, would be likely to expose him to pecuniary emergencies, he thus writes:—

“ I have found my heart much led out this evening in family and private prayer, and felt a grateful sense of the many privileges which my gracious Father hath bestowed upon me. Specially for my *situation*, in being cast amongst a kind and affectionate people—for my *success*, in being made the instrument for gathering such a church and congregation—for the goodness of God, in giving me *so affectionate a companion*—for the perfect formation of my children—for having supplied our wants—and, finally, for the many wonderful, unexpected, I had almost said miraculous appearances, to furnish that supply to us. God has sometimes sent our provision as it were in the mouths of ravens. Many friends have been raised up at seasons when I seemed to be at the last extremity. Lord bless my benefactors; forgive my enemies; and lead me more fully to enjoy thee in every relation and friend.”

It is time that we should narrate the outline of the circumstances which led to Mr. Lambert's settlement in Hull. The state of religion was at that period exceedingly low in the town. Causes of dissatisfaction with a minister, who had recently been elected by a Dissenting congregation, had arisen. Eleven individuals, who, after prayer and deliberation, thought they had just grounds for such a proceeding, resolved peacefully to withdraw from his ministry, and seek the formation of a church in closer conformity to their views of New Testament principles and requirements than was that with which they had hitherto been connected. They applied to Mr. Scott to supply them with students from Heckmondwicke. Mr. Lambert had previously had some packages of

furniture, which had been left to him, conveyed by water to Hull, and housed there till he might have occasion to use them. This circumstance, though trivial in itself, gave him a little interest in the place, and furnished one reason why Mr. Scott, who took a paternal interest in all the affairs of his pupils, and had written, two years before, a letter, which is still preserved, to get this business arranged for him, first thought of sending him thither. On his visit, an impression was produced by his preaching so deep and powerful, that the little band, in the warmth of their affection, and strength of their faith, undertook to build a chapel, if he would consent to become the minister. They ceased not their importunity until the object on which they had fixed their hearts was accomplished. Mr. Lambert's promise was obtained in the beginning of November, 1768, and such was the expedition employed, that in the next five months, being also the months of winter, a chapel, 36 feet by 43, was reared, and ready to be opened. This first sanctuary was built in Blanket-row. The Rev. Titus Knight, of Halifax, assisted Mr. Lambert in the services which were conducted at its dedication, and which took place April 9th, 1769.

The first work which demanded Mr. Lambert's attention on his settlement, was the formation of the little band, at whose solicitation he had taken up his residence in Hull, into a church. This was done on Lord's day, May 21st; and the following letter to his pastor and tutor, after referring to the opposition they were called to encounter, relates the mode of procedure on that occasion:—

Dear and Reverend Sir,

It may be thought a breach of duty from a son to his father to have been silent so long, after he has received so many favours from him; but I have been so much engaged in making sermons, visiting my

flock, &c. that I have little spare time. I have reason to hope that the Divine presence has been with me, thereby enabling me to swim against a stream of opposition which we have had to encounter. The method we take to silence reports against us, is, to be silent ourselves. Our opponents grow weary of holding the sword continually, as it wearies their arms, while it strikes but the air. I pray to be kept from indolence in my studies, and from trifling in my visiting, and find the people are attentive to the word, and refreshing to me when I go to see them. In short, dear sir, I am agreeably settled, and find pleasure in my work. The Lord hath done great things for us, not only in raising a building, but also in quashing the inventions of men, thus proving that his fingers are potent; and drawing a people to hear, thus showing that his grace is sufficient. I have seen more of the stability of Divine councils, and of the frailty of human inventions, since I have been at Hull, than ever I saw before.

“Last Lord’s-day there was a church connexion formed in the most solemn manner I ever saw a work gone about. I engaged in prayer, and afterwards spoke a little of the ends and intentions there should be in such a connexion; together with its glory, when properly conducted, both in the sight of God and man. Mr. Robertson, as senior, then prayed; after which they each one gave an account of God’s dealing with their souls—he giving the right-hand of fellowship to them. Then they stood up, forming a ring, with hands united, while Mr. Riddell presented solemn prayer to God for his blessing upon them, and that this transaction might be ratified in heaven. Then the covenant and confession was read, (which I had drawn up, and shall present to your inspection when I see you.) Each of them signed it: on which, as standing in relation to another church, I gave them the right-hand in approbation of their order. The 132d psalm having been sung, I concluded with prayer, and promised to report these things to the pastor and deacons of the church at Heckmondwicke.

“Thus, Sir, has God thrown up another little hill in this wilderness, which, I hope, will prove to be a hill of Zion, having for its basis the rock Christ Jesus; and I commend it to your prayers, to call down showers of blessings upon it.

“Your affectionate son in the gospel,

“GEORGE LAMBERT.”

His desires have been fulfilled. For seventy years, the church, thus feeble in its origin, has been preserved and supplied. Reckoning those who have gone to be citizens of the heavenly Jerusalem, with those who remain, the little one has become a thousand. The

promise, too, has been fulfilled, "And I will make them, and the places round about my hill, a blessing, and I will cause the shower to come down in his season; there shall be showers of blessings."

If celibacy be more expedient for one who has to discharge the general and itinerant work of an apostle, the minuter details of pastoral occupation are likely to be more prudently and efficiently performed, by one who is experimentally acquainted with all the feelings, and even the perplexities, which grow out of the varied domestic relations. This qualification for the duties of his new sphere, notwithstanding the limited and precarious nature of his pecuniary prospects, Mr. Lambert obtained without much delay. The birth of his eldest son is registered as having taken place Dec. 17, 1770; so that not many months could have elapsed between his arrival in Hull and that memorable period in our fleeting and changing history—his wedding-day. There must have been, on the part both of himself and the excellent individual who proved truly a help-meet for him, quite as much faith as prudence on this occasion. The two graces seem, indeed, to have been in proper combination in this case; and though in the rearing of a numerous family, there was a full share of difficulty and trial, there was a share equally full of help and enjoyment.

The name which the lady resigned on her marriage, but which her husband delighted to entwine with his own on the baptism of their first-born, was Ansley. Miss Hannah Ansley was the daughter of Mr. John Ansley, cloth-dresser, of Leeds. She survived her beloved husband, whose heart ever trusted in her, nearly sixteen years; and fell asleep in Christ, 12th Jan. 1832, aged eighty-three. They had ten children, two of whom

died in infancy, two have followed their father into rest, and six remain, admonished by him, who, though dead, still speaketh, that they also must put off this mortal tabernacle, and meet him in eternity.

In a paper which Mr. L. superscribed, "To my dear children, to be read by each of them when I am dead," there are some observations which may here be appropriately introduced, as showing how Mr. Lambert reviewed this event in his history, and how tender were the feelings which he exercised towards one who had then been for more than six and forty years the faithful and devoted companion of his pilgrimage.

"As to your dear mother, I charge you to be very tender over her—affectionate to her—and by every filial duty, do every thing in your power to render her latter days happy, and to fill my place as much as possible. If absent, write to her often; and if present, sympathize with her, and support her. Above all, take care that she want for nothing that you have it in your power to communicate to her. When you have thought of marrying, look up to the Lord for direction and counsel, and plead with him to enable you to follow your judgment rather than blind affection. Marry in the Lord, and be more concerned about the beauties of the mind than of the body—for godliness than gain. A good husband, or a good wife, is from the Lord; therefore seek from him. *God gave me a good wife—one of a thousand—but she was an answer to prayer.*"

We may now advance to the year 1779, and there take the following review of the first ten years of his ministry, from Mr. Lambert's own pen.

"MY DEAR BRETHREN AND FRIENDS,

"It is now about ten years since I had the honour and happiness of being first acquainted and connected with you, during which space the Lord has been pleased to smile upon us in a very gracious manner. We have seen his power, and have been blessed with his presence, in our solemn meetings; and, from a very small beginning, by the good hand of our God upon us, our numbers are considerably increased. Our society is enriched with what may properly be styled the glory of every religious connexion—unity of sentiment, and disinterested affection. Privileged with the presence and blessing of God in his

ordinances, sinners have been convinced, saints comforted, and some ripened for glory : they have been removed from us without leaving even a suspicion of their sincerity, or a doubt that they were gone to Jesus. May we be followers of them, who through faith and patience do now inherit the promises. Under the solemn weight of the ministerial charge, the infirmities of a feeble body, and the discouragements which are the inseparable companions of a timorous disposition, I have often found myself ready to sink. But next to those supports which come more immediately from above, (without any design to flatter, which I would studiously avoid,) I am bound in duty to declare, that your prayers for me, and carriage towards me, have in no small degree contributed to my relief.

“The most warm, steady, and uniform respect, both to myself and ministry, has not only been professed in words, but confirmed in your conduct. It has been your study to keep my mind serene, and to make me happy in your connexion. And, on the other hand, it has been my desire to commend myself to the conscience of every one amongst you, as in the sight of God ; convinced of this truth, that faithfulness commands respect. And as the affection was real, mutual, and increasing by your prayers, my heart was encouraged, and my hands strengthened. This has often been a refreshing thought to me in my studies, that while I was engaged in searching the Scriptures for your profit, you were pleading for me before the throne, that God would assist, guide, and prosper me. The people’s prayers are a sure presage of a minister’s success.

“Truly I may say, the lot has fallen to me in pleasant places. Happy, not only in the friendship and connexion of my own congregation, I feel that happiness increased by that favour which the Lord has evidenced to the town of Hull in general. He hath not dealt so with every people ; and the singular appearances of Divine providence for us in this respect, call for our most grateful admiration. How has the King of Zion sent one minister after another, till almost every pulpit, both in the Establishment and out of it, is filled with the proclamation of complete redemption and free salvation. Sinners are invited, Christ exalted, bigotry in a great measure banished, and the spirit of forbearance prevails. An agreeable harmony subsists between the several ministers ; an harmony which, I trust, is more than the shadow of ceremony, or the sound of report. As their aim is one, so (circumstantials apart) they wish each other success in the pursuit of it.”

This extract is part of the dedication to his people of the first volume of sermons which he published, “On various useful and important Subjects, adapted to the

Family and the Closet." This volume was well received, extensively circulated, and in many places, far remote from the circle of his personal acquaintance and influence, was made very useful. Encouraged by its reception and success, a second volume was published in the year 1788. These sermons open to the reader's view a mind richly fraught with heavenly treasure, familiar with its value, and perfectly at home in its administration. You have before you, as you read them, not the orator, but the steward, well acquainted with the contents of the treasure-house, and the wants of the family, and faithfully and skilfully distributing to each one his portion.

In the dedication of the first volume, we have seen a reference to the increase of evangelical labourers in Hull, and the harmony which subsisted between them. Mr. Lambert, on one occasion, thus refers to the death of one of them, a vicar of the Low Church :—

"I have lost another valuable friend this day in the death of Mr. K—. He was a man of most amiable spirit, the most tender feelings, and sincere piety I almost ever met with. *It was through his persuasion, and under his inspection, that I published the sermons, which I hope have been rendered very useful.*"

Through this friendship, there is some reason to suppose that Mr. Lambert ministered occasionally to the congregation in the Low Church ; for when the friends of the deceased vicar published a volume of his sermons, some of Mr. Lambert's flock, who were blessed with good memories, thought they heard, in more than one instance, the distinct echo of their own pastor's voice reverberating from this neighbouring fold.

At this period of Mr. Lambert's life, the ministers of Hull were accustomed to hold a monthly meeting for conversation on some previously-appointed passage of

Scripture, and the fellowship of mutual sympathy and prayer. In these exercises, Milner, then Lecturer at the High Church, and Master of the Grammar-school, and Beatson, the highly-esteemed pastor of a Baptist congregation, with Mr. Lambert and others, whose names are now less known, enjoyed the refreshing foretaste of that perfect communion into which they have subsequently entered into heaven. They found it good and pleasant thus to dwell together in unity; but the dew of Hermon was in this case but the early dew which passeth away. They were nearer the millennium in their spirits, than in the times on which they were cast. Political dissensions, connected with the French revolution, arose. The subjects of dispute were never entertained in the ministerial conference, but they separated its members from each other.

In his own pastoral walks, Mr. Lambert continued to enjoy peace and prosperity. The flock steadily increased. The chapel in Blanket-row became too strait for them, and a second and larger sanctuary was reared for them in Fish-street. To this they removed in July 1782. The last sermon preached in the old chapel was from Exodus xxxiii. 14: "My presence shall go with thee, and I will give thee rest." To the record of the event is appended the prayer, "Lord, go with us to our new habitation. A palace, yea a temple magnificent as that built by Solomon, would be an empty place without thy presence." At the opening services, the Rev. Thomas Groves of Rotherham, and the Rev. S. Bottomley of Scarborough, preached. This chapel at length required enlargement, to accommodate the still increasing congregation, and was extended to its present dimensions in 1802. It marks the matured estimation in which Mr. Lambert was now held by his own people and his fellow-

townsmen, that at the re-opening, no other ministerial attraction was deemed necessary beyond that which was found in the influence of his own name and character. He himself preached from these passages, so appropriate to the circumstances of the case, and the pleasantness of the relation in which pastor and people stood to each other. *Exod. xxxv. 29.* "The children of Israel brought a willing offering unto the Lord, every man and woman whose heart made them willing to bring, for all manner of work which the Lord commanded to be made by the hand of Moses;" and *Psalm xxii. 22.* "I will declare thy name unto my brethren, in the midst of the congregation will I praise thee."

The qualities which gave him so much influence at home had been gradual in their developement, and silent, but steadily progressive in their operation. There was also a constitutional timidity, and shrinking sensitiveness, in his character, which prevented their full manifestation on any ground but that on which he found a firm and familiar footing, and felt the confidence of friendship in those who were around him. The probability therefore is, that in the councils of the founders of the Missionary Society, at which he was present, and in the delivery of the sermon which he preached at its first anniversary meeting, in May, 1796, he would yield to influences which would carry him below the ordinary average of his powers, instead of feeling the excitement which impels to an extraordinary effort. The sober estimate recorded of the sermon is, that it was "plain, serious, and persuasive." But the cause of the Society was in his heart. He pleaded it annually with his people before the local auxiliary was formed, and made a regular entry in the church-book of the sum he remitted to the treasurer.

In January, 1812, he presided at the formation of the Hull Juvenile Auxiliary to the London Missionary Society, and made the following characteristic entry in his diary :—

“I was called to the chair, which I filled as I was able, rather than as I could have wished. Several of my young friends acquitted themselves well in the speeches they delivered. I trust their effort will be followed with great usefulness ; and though much ashamed of my poor attempts to serve so good a cause, I esteemed it a high gratification to be encircled by so many young friends, who promise to be useful and ornamental members of the church of Christ.”

In August of the following year, he welcomed to Hull a deputation sent by the Directors to organize a more enlarged association, which was denominated “The Hull and East Riding Auxiliary.” The visit for that purpose of Bogue, Waugh, Burder, and Bennett, was to his own mind most cheering, and to the cause very productive ; and the proceedings on that occasion, and on the next and following anniversaries, the only seasons of the kind he was permitted to enjoy, are very fully entered among the memoranda of the church under his pastoral care.

It was Mr. Lambert’s happiness to have around him an active as well as liberal people, who were ready on all occasions to second, and sometimes even to anticipate, his own benevolent desires for the diffusion of the gospel. The rapid erection of the first chapel in which he preached in Hull, was attributable to the zeal and energy of one of his earliest friends, who was a builder by profession. Nor was it in Hull only that this peculiar talent was consecrated to the service of God. Those who were endowed with gifts for instruction and edification, employed them in self-denying exertions through the surrounding neighbourhood, and the skill of the builder was repeatedly required to furnish permanent accommodation for the congregations which were formed. In one

instance, the pen, as well as the voice, was employed, and the seed of that most useful tract, “The Swearer’s Prayer,” was dropped in a sermon from Mr. Lambert’s lips, quickly germinated and blossomed, and continues still to bear fruit.

Mr. Lambert’s labours were frequently subject to interruptions from the feebleness of his health; and in 1808, his strength had so far failed, that it was deemed advisable to procure permanent assistance in his ministerial work. The Rev. G. Payne (now Dr. Payne, of Exeter,) was first associated with him in this employ; and on his removal to Edinburgh, in 1812, the Rev. G. Browne, now of Clapham, succeeded him, and continued a harmonious fellow-labourer with Mr. Lambert till his death.

That event only remains to be narrated. The following account of the scene was furnished to the sorrowing church and congregation by a beloved daughter, who still survives:—

“For some years before my father’s last illness he was very much troubled with an oppression in his breathing, which rendered walking painful to him. The disorder which produced this oppression was an ossification of the heart, which brought on most distressing spasms, so that those around him often thought that life must fail. But his work was not yet finished. He was still in a state of trial, and had to learn—‘they do his work who wait his will.’ He had still to glorify his Master in the fire of affliction, and richly to experience the truth of the promise, ‘As thy day is, so shall thy strength be.’ In September, 1815, he went to spend a short time with a friend a few miles from home, and, while there, his disorder seemed to have increased, but when he returned home he appeared to his family to be much as usual. On Lord’s day, October 1st, he preached with his accustomed animation and fervour from Job xxxvi. 3. ‘I will fetch my knowledge from afar, and will ascribe righteousness to my Maker;’ but he found such difficulty in going to and returning from chapel, that he thought ‘Surely my work is done.’ From the commencement of his last illness he said it would terminate in death, and he would often dwell with joyful anticipation on the subjects of death and eternity. He

was no stranger to heavenly contemplation. The place, the society, and the employment were subjects that much occupied his mind. He longed for heaven, as the weary traveller longs for home. Indeed, it was his home—‘There his best friends, his kindred, dwelt; there God his Saviour reigned.’ In former illnesses the concerns of his family and the church pressed on his mind with great weight, but now he had no uneasy thoughts. He was enabled to leave all his concerns in the hands of his gracious Redeemer—‘casting all his care upon him.’ He was exercised with most excruciating pain, particularly in the night, but not a murmur ever escaped from his lips. At those times he often had near and sweet communion with his God, and clearer views of the Redeemer’s sufferings and death than he ever enjoyed before. To all his family it was evident that he was ripening for glory. There was such earnestness and holy fervour in his petitions in family prayer, that he appeared like one who pleaded with a friend, and who could not be denied. On the Saturday preceding his death, he had a very painful night, and in the morning was much weaker. He left his room and walked into his study, and said to a near relative, ‘To die is gain;’ but my breathing is so bad I cannot tell you *how great gain.*’ Not more than an hour before his death, the physician came. He acknowledged his obligations to him, and said, ‘Doctor, I am not afraid to die. The gospel I have preached, and the Saviour I have exhibited, support me.’ A short time after, he walked to the sofa, assisted by one of his sons. He was asked if Mr. Browne should be sent for. He replied, ‘No. The service is begun; but give my love to him, and all the church. I am yet in the valley, but the staff supports me, and the rod points straight forward.’ The difficulty in breathing increasing, he said, ‘Come, Lord Jesus! come quickly! Why is his chariot so long in coming!’ Then reclining his head on the shoulder of one of his sons, he exclaimed, ‘Come! come! come!’ and his emancipated spirit took its flight to the throne of God, at half-past two o’clock on Lord’s day, March 17th, 1816.”

He was interred on the following Friday in a vault prepared beneath the pulpit in which he had preached. All parties seemed anxious to honour his memory by uniting in the funeral solemnities. Tradesmen closed their shops as on a day of general mourning. The clergy walked to his grave arm in arm with their Dissenting brethren. The procession of mourners seemed interminable in its extent. A more sincere, spontaneous, and universal homage to departed moral worth and

Christian excellence, was never offered than the inhabitants of Hull that day paid to the mortal remains of George Lambert. Many funeral sermons were preached both in the pulpits of the Establishment and among the various denominations of Dissenters on the Sabbath following his death ; and on Sabbath, March 31st, the Rev. E. Parsons, of Leeds, preached a discourse on the event, to the bereaved church and congregation, which was subsequently published. This service was closed by reading, amid the most profound silence, bordering on awe, the following address, which came as from the grave of their departed pastor :—

MY DEAR FRIENDS,

As a dying man I now address you. And it is my desire, when death has separated me from your society on earth, that this may be read, and considered as my final address. When I first entered on the ministry of the gospel, as far as I know my own heart, next to the glory of God, I had no higher concern than the salvation of souls. In the discharge of that ministry, I am sensible of many and great imperfections ; but, knowingly, I have not disguised, or misrepresented, or concealed any part of the counsel of God. Necessity was laid upon me to preach the gospel ; and, as I was made acquainted with the truth and glory of it by his teaching, who separated me to the work, so have I declared it to you. Mercy, through our Lord Jesus Christ, I have preached ; that mercy I have looked for, as a sinner, myself ; and mercy unto eternal life I hope I shall have obtained, when this paper comes before you.

When I first came to Hull, the prospect was by no means promising ; but though I had several invitations from more settled and numerous congregations, my heart was particularly disposed to you ; for I had good reason to believe that God had directed me hither. When we first united in church-fellowship, you were but eleven in number ; but, by the blessing of God, and your generous exertions, two places of worship have been successively built, to accommodate our increasing numbers ; and, I trust, thereby some precious souls have been led to Christ, the only foundation, and built up in the faith of his gospel. Thus God was pleased to “lengthen our cords and strengthen our stakes,” &c. Oh, that all who have composed my flock might be found among the sheep of Christ on the last day !

As to the doctrines I have preached to you, they are what I have lived upon for my own support and comfort ; I can die by them, and

hope to make them the subject of my rejoicing for eternity. I have desired to know nothing among you, save Jesus Christ and him crucified. Though thankful for your liberal support, I have coveted no man's silver or gold. It was not yours, but you, that I sought; nor did I even wish to gain you to myself, but to Christ. And O that I had been so happy as to have succeeded with more of you! But I fear many will be left as I found them; or, which is still more awful, under a greater load of guilt. Indeed, you *must* be converted, or you and I are separated for ever. The very thought of this—of seeing you at last out of that precious Saviour I have preached to you—is a source of inexpressible grief.

Some, blessed be God, not many, have charged me with not preaching the gospel. But in this “I have a good conscience.” I preached what I was taught of God, and I dare meet them with my appeal at his tribunal; nevertheless, I rather pray that he may give them repentance, and renew a right spirit within them. Others have left us from difference of opinion upon the mode and subjects of baptism; and of these, some have been so disingenuous as to insinuate, that my practice, in this particular, was contrary to what I really believed. But I can say before God, with all the consciousness of truth, that if ever I knew what it was to enjoy communion with God, it has been when I gave my own children to him in that ordinance, and when I have assisted you in the discharge of the same important and interesting obligation. Indeed, without that institution, the gospel dispensation would, to me, appear incomplete.

I go to receive the kingdom of heaven as a little child, without merit, without any condition performed by me; as given by the Father's good pleasure, wholly of grace and mercy through our Lord Jesus Christ. Your many kindnesses towards me I desire to acknowledge; what you have communicated I have been enabled gratefully to receive, as coming through your hands from my good and gracious God. And now, looking to the dissolution of my connexion with you, I trust I can say, “I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.” My sins have been great, but the blood of Jesus Christ cleanseth from all sin; many also have been my infirmities and imperfections, but the grace of Christ has been my trust and my sufficiency; my unworthiness, too, has been evident in my whole experience and progress, yet I have looked to the worthiness of my Redeemer, and that alone has been my glory. I am an eternal debtor to grace, and am willing to be set forth as a perpetual monument of its freeness, riches, and glory. My own righteousness I wholly renounce in point of acceptance with God; I desire to be found in Christ, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is

of God by faith. Eternal life is the gift of God through Jesus Christ our Lord. As such I have preached it; as such I have lived in expectation of it; and as such I now go to receive it.

And now we part, but the day of our meeting is fast approaching. "The trumpet shall sound, and the dead shall be raised." You and I must appear before the judgment-seat of Christ. Some—many of you, I hope to meet there as my joy and crown. Oh, what a joyful day will that be to me and to you! Then shall I present you to the Redeemer on his throne, and say, "This is the Saviour I have preached to you, and in whom you have believed! Lord, here am I, and the children thou hast given me." Then, shall we be glorified together with the church triumphant, and behold our Lord as he is. His smile is heaven, and that smile is durable as eternity. But, oh! I fear this will not be the case with all of you. After showing you how sin may be subdued and pardoned, some of you are yet in your sins, enemies to Christ, and under condemnation. Sinners, I have warned you—have invited you to come to the only Saviour—have done all I could, in his own sense of the term, to compel you to come in. As from the dead, permit me again to call upon you to flee from the wrath to come—to flee for refuge to the hope set before you—and to do this without delay. If you die out of Christ, you will be condemned for ever, and I shall be constrained to pronounce the sentence just.

You are now as sheep having no visible shepherd. The Lord, the Head of the church, send you one who may be more faithful and more useful than I have been. Let me entreat you—let me charge it upon you, to keep close together, and to be even more firmly united than ever. Let it be seen that I was not the bond of your union, but the grace of Jesus. Look to him, by frequent and fervent prayer, for direction in the choice of a minister; and set apart special meetings for this purpose. Seek out an humble, pious, affectionate, judicious, and faithful labourer. Be not hasty in your choice, and, on the other hand, be not too tardy. Above all, strive to be unanimous; and when you have chosen a minister, support both his heart and his hands by a regular attendance on his ministrations. Live near to God in private; worship him in your families; and be not sinfully conformed to this world. Live as if death and eternity were always at your door. Walk within your houses with upright hearts, and in the church and in the world as becometh the gospel of Christ. In a word, shine as lights upon the earth, that at last you may shine as stars in the firmament of heaven. Living I served you; dying I love you; and in eternity may I meet you, and enjoy you for ever. I die, but God will be with you to bless you. With the great Shepherd and Bishop of souls I leave you. May he present both you and me before his Father's throne, without spot, or wrinkle, or any such thing.

So prays your dying friend and pastor,

GEORGE LAMBERT.

The following inscription on a monument erected behind the pulpit in which he preached, will give an appropriate close to this sketch of his history:—

By the bereaved People of his charge, this Monument, near which are interred his remains, is erected in memory of

THE REVEREND GEORGE LAMBERT;

for near half a century the Pastor of this Christian society, nurtured from its birth by his ministry, and left by him flourishing in numbers and in peace; to testify, when their tongues can no longer utter his name, and an age shall have arisen which knew him not, how God favoured the church by the long-continued labours of a minister, whose meek wisdom, enlightened charity, and holy deportment, whose mild fidelity, tempered cheerfulness, and chastened zeal, were accompanied by the conspicuous blessing of God, and secured for him the universal esteem of man: and, to recommend to his successors, like him to preach Christ both in their sermons and in their lives, that like him, after turning many to righteousness, they may shine as the stars for ever and ever.

He was born January 31st, 1741-2; accepted the charge of this church April 9th, 1769; and entered into rest March 17th, 1816.

M E M O I R

OF THE LATE

REV. SAMUEL GREATHEED, F.A.S.

OF NEWPORT-PAGNELL.

THE subject of the following memoir was the intimate friend, for many years, of Cowper the poet, and ranked, in his day, as a man of taste and letters. The original bent of his mind was acute and discriminating, and by close study, and long-continued application to books, he possessed himself of stores of information, in various branches of knowledge, by no means general, either among clergymen or Dissenting ministers, at the period when he occupied the largest space in the public eye.

He was born in London soon after the middle of the last century. His father was a principal clerk in a banking-house of respectability in the city of London, where he acquitted himself with distinguished honour and fidelity; and was nephew to Samuel Greatheed, Esq., for many years member of parliament for Coventry, and an ancestor of the Bertie Greatheeds of Guy's Cliff.

The subject of this sketch was, by his own express choice, educated as a military engineer, at a school which

was then conducted in the Tower, under the patronage of the master of the ordnance, then Lord Townsend; by whom, owing to the talent and zeal evinced by him in his studies, he was sent out to the Canadas, as an assistant engineer.

Up to this period of his history, he lived "without God, and without hope in the world;" not only neglectful of eternal interests, but greatly addicted to the folly and dissipation of life. His removal to a foreign land might have been expected to give an impulse to all those influences which made him a "lover of pleasure more than a lover of God;" but how sovereign and inscrutable are the ways of the Eternal! This event in his history was overruled by that Saviour who had thoughts of mercy concerning him, as the occasion of plucking him "as a brand from the burning," and gathering him into the fold of his church. Whether he was awakened to a sense of the importance of religion by the private study of the word, by the ministry of the gospel, by the effort of some Christian friend, or by any peculiar train of providential events, is not precisely known; but one thing is certain, that a somewhat sudden and striking revolution took place in his religious sentiments, feelings, and conduct, which placed him in strong contrast with his former self, and which excited the ridicule of some, and the gratitude of others. He was always remarkable for his decision of character; and no sooner was his mind subdued by the grace of God, than he entered with full purpose of heart upon the Christian life; "old things having passed away, and all things having become new."

From Canada he was soon ordered, in the discharge of his professional duties, to St. John's, Newfoundland, where he united himself in church-fellowship with a con-

gregation of Independent Dissenters, under the pastoral care of the Rev. Mr. Jones, a most worthy and devoted man, of whom Mr. Greatheed afterwards wrote an interesting memoir in the Evangelical Magazine. Here, during his stay in that quarter of the globe, he entered fully into the spirit of the Christian life, and exhibited all the symptoms of a genuine conversion to God.

On Mr. Greatheed's return to his native country, he was stationed at Landguard Fort, where he was enabled to hold communion with a Congregational church at Ipswich, then under the pastoral care of the Rev. Mr. Edwards. How vast and striking was the revolution of mind and character which he had experienced, during the period of his sojourn in a foreign land! With what new and conflicting emotions did he look upon his native shores, and upon all the pursuits and occupations of his future life! Formerly, he had lived to himself, now he desired to live to God. Existence was now contemplated through a different medium. Schemes of worldly honour and ambition now faded on his view; and he began anxiously to present the solemn inquiry to his heavenly Master, "Lord, what wilt thou have me to do?" His thoughts were speedily directed to the ministry of the gospel, he resigned his commission as assistant engineer, and was introduced, in 1784, into the evangelical institution at Newport Pagnell, then under the care of the venerable and Rev. Thomas Bull, the intimate associate and correspondent of Cowper, and father of the present highly esteemed Tutor of the academy.

On entering upon his studies, Mr. Greatheed evinced a great love of sacred literature, in all its branches, particularly biblical criticism, in which, as well as in other departments, he made great and commendable progress. There was a tastefulness and a precision

about his mind, which raised him to distinction among his fellow-students, and which gave promise of that eminence in theological studies, and general science, by which he was afterwards distinguished. He became a linguist and a divine of no mean pretensions, thereby securing the esteem and respect of his discerning tutor, and recommending himself to the confidence of the surrounding pastors. There was a compact elegance about his pulpit exhibitions, which strongly commended them to the suffrages of educated youth; and they were, at the same time, so free from all confusion of thought and language, that they won their way to the hearts of the plainest and most untutored who listened to his appeals. Original conceptions, pointed address, and evangelical fulness, were the characteristics of his discourses; combined with neatness of manner, and agreeable and persuasive delivery. He knew how to detect error and sophistry of every kind, and chastened with sore rebukes those who attempted to unsettle the great landmarks of revealed truth.

These qualities, added to great depth of knowledge, and marked facility in conveying his mental stores to others, suggested the thought to his venerable tutor, and others, of the propriety of associating him in the tutorship of the academy; a step which was afterwards resolved upon, and which conferred a real benefit on the institution. The lectures, examinations, free conferences, spirit, and general deportment of such a man, could not fail to be a benefit to candidates for sacred work, who came under his superintendence.

In 1788, he married a lady, belonging to Newport, of great personal worth, and of very considerable fortune, by whom he had two sons, the eldest of whom, Samuel, has been trained for the Christian ministry in the Estab-

lishment, and the youngest is now travelling on the continent.

During the same year in which he was married, Mr. Greatheed received an invitation to become the pastor of an Independent church, at Woburn, Bedfordshire, which he accepted, as preparatory to his solemn ordination to the work of God. Here he laboured with much acceptance for the space of nearly twenty years, continuing, even after he dropt his connexion with the academy, to reside at Newport, and from thence journeying to Woburn to the discharge of his pastoral duties. He had an assistant who resided on the spot, and supplied that lack of service which resulted from his distance from the immediate scene of his ministerial responsibilities. The same reason, namely, delicacy of health—which induced him to seek an assistant, ultimately compelled him to relinquish the pastoral office, and to addict himself to those literary pursuits which told less unfavourably upon his enfeebled constitution. He was most affected by vicissitudes of temperature, and by the physical effort of preaching.

It is worthy of remark, that at the time when he was in the full zenith of his mental power, and when his literary and theological pre-eminence began to be fully estimated, divine Providence was pleased to place him in circumstances in which his studies and attainments were all rendered conducive to the advancement of the cause of God and souls. In 1793, the Evangelical Magazine first made its appearance, under the auspices of a band of excellent and enlightened men, of whom Mr. Greatheed was one of the most active and devoted. He took the liveliest interest in the origin and progress of this eminently useful periodical; and by his skill and promptitude as a writer, did much to stamp respectability on

its early numbers. He was a warm supporter of it to his dying day ; and contributed many papers, in the first years of its existence, which reflect equal credit on his head and heart.

About the same time, the London Missionary Society sprung up into public notice, and called forth a burst of primitive zeal and love, the effects of which have not subsided even to the present day. Mr. Greatheed gave his whole soul to this glorious movement of Christian benevolence. It fell in with all his catholic predilections, and afforded scope to many of those musings about the state of heathen and unenlightened nations, which he had long been wont to indulge. In the early meetings which paved the way for the formation of the Society, Mr. Greatheed's wisdom, penetration, and loving, generous spirit, were of eminent service to the cause ; and his discourse, preached at its first anniversary, upon the words—" Who is my neighbour ?"—is an admirable specimen of the acute and discriminative powers of mind by which he was almost proverbially distinguished. To found the whole Missionary undertaking upon the law of love to our neighbour, and to show that we cannot be ruled, in any proper degree, by that law, while we neglect to carry the greatest of all blessings to those who are perishing for lack of knowledge—was a noble and hallowed conception. The discourse will bear the closest inspection, and will defy the objections of the boldest critic.

Mr. Greatheed took an active part, likewise, in originating that truly valuable Dissenting organ of the press, known by the name of the *Eclectic Review*, and which continues to exert a growing and salutary influence upon the morality, religion, and literature of the age. He was one of the most zealous of its founders, and, by

common consent of its early friends, was regarded as so well qualified for entering into the objects of such a publication, that he was unanimously chosen to be its first editor. In this office he continued for several years; and those who can trace his style, have only to refer to the early volumes of the work, in order to discover the energy and comprehensiveness of his mind.

But biblical criticism was his favourite study; and on it he expended much time, various reading, and deep research. Most seriously is it to be regretted that his MSS. did not fall into the hands of persons who would have felt it a religious duty to give a selection of them to the public; for there can be no kind of doubt that many of them, from his close and accurate habits of study, would have been very valuable, had they passed through a careful and searching revision.

In church-history, he was profoundly read; having spent years of laborious research into some of its most abstruse and difficult departments. A work on this subject from his pen would have been very valuable, as he well knew how to separate the precious from the vile, and to discriminate between the real movements of the church of Christ, and the political intrigues of men only bent on worldly aggrandisement and fame. It is understood, and indeed known, by some of his intimate friends, that he wrote a *Missionary History*, from the commencement of the Christian era, which he left in a state of great forwardness for publication, but which, with his other valuable MSS., has passed into complete oblivion. The truth is, his family are now in the Church of England, and perhaps they shrink from publishing the works of a Nonconformist.

Those who wish to form an accurate idea of the powers of research which pertained to Mr. Greatheed's

mind, may consult, in the Transactions of the Antiquarian Society, a dissertation written by him on the origin of nations, and for which he was elected a member of the society.

In all the relations of life, Mr. Greatheed was a fine example of the virtues which it becomes a Christian to cultivate. In his own family he was venerated and loved in an almost equal degree. His friends confided in him, and greatly valued his intercourses. As a tutor, pastor, and private Christian, there was an admirable keeping and propriety about his conduct, which shielded him from censure, and procured for him a large measure of respect. The most conspicuous defect in his character was a slight dash of critical severity, which arose far more from the nature of his literary pursuits, than from any acerbity of disposition, for he was essentially benevolent and tender-hearted.

He passed through life without a stain; and devoted his accumulated and diversified stores of knowledge to the cause of truth and godliness. He died at Bishop's Hull, in the full enjoyment of that peace which springs from simple and conscious reliance upon the death of Christ. No cloud of terror or darkness flitted across his evening sky; his hopes were full of immortality; he slept in Jesus, and passed into that rest which remaineth for the people of God.

M E M O I R

OF THE LATE

REV. WILLIAM FRANCIS PLATT,

THIRTY-NINE YEARS MINISTER OF HOLYWELL-MOUNT CHAPEL,
LONDON.

THE zealous and effective service rendered by Mr. Platt to the interests of the London Missionary Society, for the space of more than thirty years, entitles him to an honourable record in the pages of a work expressly devoted to the biography of the Fathers and Founders of the institution. He was one of the first to feel the necessity of a great catholic movement for the conversion of the world; and in the preparations made for the South Sea Mission, he took a decided and active part. In the subsequent history of the Society, his attachment to the cause was never known to abate. His attendance at the meetings of the Board of Directors was commendably punctual, and on all private committees he could be fully relied on, for the discharge of the duties entrusted to his care. He felt the deepest interest in the well-being and comfort of the Missionaries, and often invited them to his home and his fire-side, to share the hospitalities and friendships of his domestic circle. He was by no means a man of brilliant parts, or polished intellect; but he possessed a warm and friendly heart,

and, by "patient continuance in well-doing," earned for himself the respect and confidence of his brethren in the Direction. The following brief, but authentic memorial of this servant of Christ will be acceptable to many who yet remember him as the centre of a circle, of which they delighted to form a part.

The Rev. W. F. Platt was born in London, on the 1st of August, 1758; but passed his earlier years in the county of Lincoln. His parents had formerly resided in the village of Southouram, near Halifax, in Yorkshire; but removed to the metropolis sometime before the birth of their son. About the age of fourteen, Mr. Platt returned from Lincolnshire to the place of his birth, where it pleased God "to reveal his Son" in him, under the faithful ministry of the excellent Romaine, whom he regarded ever after as his "father in Christ," and whose views, in Christian theology and experimental godliness, he minutely imbibed. The conscious benefit Mr. P. derived from the public instructions and private conferences of Mr. Romaine, produced a feeling of veneration and love so intense, as almost to border on a species of mental idolatry.

Mr. Platt had not long felt the power of religion in his own soul, till he began to cherish thoughts of entering the Christian ministry, hoping thereby to become the instrument of more extensive good to his fellow-creatures. His purpose was single and sincere in this matter, and Providence soon smiled upon his path. By the intervention of an influential friend, he was introduced to the late excellent Countess of Huntingdon, who being well satisfied with his piety and talents, received him forthwith into her college at Trevecca, where he enjoyed the benefits of a liberal education, and evinced a laudable diligence in the culture of his mind, and in the study of

theology. How long he remained in the College is not precisely known ; but there is reason to believe that, as his talents for popular address soon developed themselves, his term of study was but comparatively brief ; it having been Lady Huntingdon's plan to send forth her acceptable preachers as soon as possible.

From a text-book, which Mr. Platt kept from the commencement of his ministry, we learn that he preached his first sermon on November 10th, 1779 ; and from various sources it is ascertained, that his early efforts were both acceptable and eminently useful. After visiting many parts of the country, where he was well received by several respectable congregations, we find him stationed at Helmsley, in Yorkshire, in August, 1781 ; where he commenced the stated duties of the pastoral office amidst circumstances of peculiar encouragement. The sphere, however, was but limited ; and accordingly we find him removing to Sunderland, in the county of Durham, in December, 1783, where ampler scope was afforded for the exercise of his devoted talents.

About this time he entered into married life with Miss Hannah Creighton, of York, with whom he lived for many years in great conjugal happiness.

Mr. Platt's ministry at Sunderland might have been more useful and happy, had it not been for a spirit of strife and division, fomented by certain followers of the late William Huntingdon, whose writings, at that time, exerted a baneful influence on the public mind. The effect of their mischievous proceedings was such, that after an ineffectual struggle for five years to restore the lost harmony of the church, he was compelled to resign his charge, which he did with the full consent of Lady Huntingdon, who invited him to London, in November,

1788, where he supplied for some time at Spafields Chapel, and resided with his family in her ladyship's house immediately adjoining it. His ministry was so gratefully received by the congregation, that application was made by them to Lady Huntingdon to allow him to be settled among them as their stated pastor. This arrangement, however, being contrary to her ladyship's plan of supplying the chapel by a succession of popular preachers, was not acceded to ; though she greatly rejoiced in the acceptance and usefulness attending the labours of her young and valued friend.

From Spafields Chapel, Mr. Platt was removed to the city of Gloucester, where he laboured, for some months, with more decided tokens of Divine approbation, than had hitherto attended his opening ministry. Many flocked to hear his message, and not a few souls were "born of the incorruptible seed of the word, which liveth and abideth for ever."

An event occurred at this precise juncture, which gave a new direction and impulse to the whole of his future course. The minister of Holywell-Mount Chapel,^a London, having been removed by death, the trustees of the place applied to Lady Huntingdon, to recommend them a minister ; and the result was, that her ladyship gave a warm testimony in favour of Mr. Platt, who became pastor of the congregation, in September, 1789, and continued to occupy that important sphere for the space of nearly forty years, labouring with much zeal and success in the work of God. There are those yet living who well remember with what earnestness and affection he devoted himself to the duties of his ministry, and how much God was pleased to crown with success his anxious and prayerful efforts.

^a This chapel was built by a clergyman of the Church of England.

Soon after Mr. Platt's settlement in the metropolis, circumstances arose which led on to the formation of the London Missionary Society, an event which was hailed by him with peculiar delight, and towards the realization of which he contributed no small share of influence. Of all the early friends of the cause, no one devoted more time or labour to the business of the Society than did Mr. Platt; he was "instant in season, out of season,"—"always abounding in the work of the Lord."

In 1798, when the ship *Duff* returned from the South Seas, two native youths of these islands were brought to this country, and were committed to the care of Mr. Platt, with whom they remained till it pleased God to remove them into the eternal world. The last illness of one of these youths presented very pleasing illustration of the power and riches of divine grace. His name was Joseph; he was a native of Tahiti. When he became an inmate of Mr. Platt's house, he knew but little of the truths of Christianity. In a short time, however, they arrested his attention, and evidently began to influence his heart and life. Mr. Platt took the greatest pains to instruct him, and his youthful companion, in the great and saving truths of the gospel; and enjoyed the unspeakable gratification of seeing Joseph become a true disciple of Christ. His whole conduct was most exemplary; and his death was peaceful and triumphant.

The other youth, whose name was Temo Teilei,^a and who was a native of the Marquesas, and the son of a chief, refused to embrace the gospel, although it was quite as frequently and faithfully urged upon his attention, as upon that of his less prejudiced companion. He could not even be prevailed upon to apply with diligence to

^a A portrait of this youth appeared in the *Evangelical Magazine*.

any study ; so that he made but little progress in reading or writing, or in any other branch of mental culture. He was proud, haughty, and disdainful in his temper of mind ; though deeply attached to Mr. Platt, whom he always addressed by the endearing title of " Father." When he lay very sick of the disease which terminated his earthly career, he was often affectionately entreated to seek pardon through the blood of Jesus ; but with persevering and affecting obstinacy, he almost always replied—" You pray to your God, Jesus Christ : I pray to my God—Alicia." But a few days before his death, his heart was much softened, and he told one of the members of the family, that he had been praying to Jesus Christ.

In 1820, a youth, a native of Tahiti, was brought to England in Mr. Birnie's ship, the *Tuscan*. He had been picked up by that vessel at Sidney, which place he had reached by a series of adventures ; having been first with a companion been driven out to the whale-fishery, then taken up and set on shore by one ship after another, till, at last, he was conveyed to Sidney. He went by the name of John *Tuscan*, and appeared to be about eighteen or twenty years of age. He, like Joseph and Temo Teilei, was committed to the fatherly superintendence of Mr. Platt, until the *Tuscan* should again sail for the South Seas. He could speak but a few words of English. About three or four days after his arrival, Mr. Platt, wishing to ascertain whether he knew any thing about the Missionaries in the South Seas, while sitting with him one day, began singing the well-known verse—" Praise God from whom all blessings flow," &c. to a popular tune. Poor John immediately jumped from his seat, and testified his evident joy, endeavouring by signs to express his familiarity with the sounds, and with

the import of the hymn, and to describe the worship of God as conducted by the Missionaries at Tahiti. He mentioned the names of several of the Missionaries ; and referred to his own baptism, by the hands of Mr. Henry, when he had received the name of Robert.

It had been observed on the first night of his arrival, that at family prayer he conducted himself as a person accustomed to domestic worship ; this had created some surprise ; but when the fact of his acquaintance with the Missionaries came to light, the feeling of wonder ceased. His conduct was now watched with feelings of deep interest ; and it soon became manifest to all who saw him, that he was not only a Christian by profession, but one in sincerity and truth. He was frequently overheard, after retiring to his chamber for the night, pouring forth his heart in prayer to God. The Gospel of St. Luke in the Tahitian language having been procured, he expressed the utmost joy at the opportunity of reading parts of it daily. Frequently, when a verse was begun, in the best way practicable, by a member of the family, poor John would finish it with great energy long before the reader.

Once, when taken to a friend's house, he observed a picture representing the celebration of the Lord's Supper, which he instantly recognized, and, turning to Mr. Platt, indicated, by means of his fingers, the chapter and verse in which the institution of the supper is recorded.

On another occasion, he expressed extreme surprise at seeing a fire in the house on the Lord's Day, intimating that the converts in Tahiti would have deemed such a provision inconsistent with the due sanctification of the Sabbath.

During his residence with Mr. Platt, he constantly attended divine worship at Holywell-Mount Chapel ;

and remained occasionally, with apparent solemnity, to witness the celebration of the communion. When about to return to his native land, he expressed deep regret, that he had not been permitted to approach the table of his Lord ; observing, at the same time, that he had been admitted to the communion while at Tahiti. Mr. Platt, however, did not think it prudent to comply with his wishes in this matter ; for although perfectly satisfied of his true conversion in his own mind, he felt that it would not be easy to establish the evidence of the fact to the minds of others who had not an opportunity of witnessing his daily conduct, and who were somewhat anxious as to the character maintained by him in his native country.

John Tuscan remained under Mr. Platt's roof for two months, and sailed for Tahiti in company with the deputation, Messrs. Tyreman and Bennet, by whom he is incidentally mentioned in their narrative, though it does not appear that they took any special notice of him during their voyage to the South Seas. It is much to be regretted, that the subsequent history of this native convert has been lost sight of in the records of the London Missionary Society.

Such was the deep interest taken by Mr. Platt in the objects of the London Missionary Society, that he was wont to receive into his family several of the Missionaries, or their wives, about to proceed to the South Seas, or other parts of the world : among these were the late Mrs. Ellis and Mrs. Barff, both of whom were married from Mr. Platt's house.

It is a somewhat memorable fact, that the lady who was afterwards married to Mr. Platt, as his second wife, was the first subscriber to the London Missionary Society. The circumstances are the following. In

June, 1795, the late Rev. John Hey, of Bristol, was supplying at Surrey Chapel, and, during his visit, he mentioned to the lady whom Mr. Platt afterwards married, the projected Society, and his own appointment to preach one of the first sermons on its behalf, in the following September. On that occasion the said lady gave Mr. Hey a guinea, promising, at the same time, to become a subscriber to the Society. It is confidently believed by the members of Mr. Platt's family, that the venerable companion of his life was the first annual subscriber to an institution which occupied more of his thoughts, and prayers, and exertions, than all the other public objects of his existence combined.

The above anecdote was mentioned to the Caffre chief, when lately in the metropolis, in Mrs. Platt's presence; upon which he observed, in broken English, "Then, madam, you are the mother of us all."

Mr. Platt was a man of public spirit, and employed himself in many walks of usefulness, in addition to his pastoral engagements, and his labours in the Direction of the London Missionary Society.

In 1804, he published an edition of Gurnall's Christian in Complete Armour, with a brief recommendatory preface. He was much attached to Gurnall's pointed method of writing, and edited the work from love to the theology which it contains.

Mr. Platt was associated, for several years, with the late Rev. John Townsend, in the pastoral charge of the congregation assembling in Orange-street Chapel; officiating alternately with that venerable servant of Christ in the monthly celebration of the Lord's Supper.

He was also, for many years, one of the Sunday morning lecturers, at the seven-o'clock service, in Artillery-street, Bishop's-gate.

In the earlier part of Mr. Platt's ministry, he was one of the regular supplies of the Tabernacles at Bristol and Plymouth; and, in later years, of the Tabernacle at Lewis; in which place his memory is affectionately cherished by a numerous circle of surviving friends.

Like many others of Christ's faithful servants, Mr. Platt experienced many serious afflictions in life; having been called to weep over the death of a beloved wife, and to consign his two only children to an early tomb. In 1810, his only son died suddenly in Throgmorton-street, by the sudden rupture of a blood-vessel, at the interesting age of twenty-eight. In 1821, he was deprived of his only daughter, who expired a few hours after giving birth to her eighth child. These afflictions, though deeply distressing to flesh and blood, were borne with becoming equanimity, and uncomplaining submission to the Divine will.

Growing infirmities having reminded him of his incapacity to sustain the labours of former years, Mr. Platt expressed a desire to his flock that he might have an assistant in his ministerial work. Accordingly, in 1825, the Rev. Robert Owen, of Lady Huntingdon's college, Cheshunt, was invited by himself and congregation to become co-pastor. The invitation was accepted by Mr. Owen; but in the following April he was mysteriously removed by death. For the three following years, Mr. Platt continued sole pastor of the congregation, receiving the assistance of occasional supplies; but in 1828, finding his general health rapidly declining, he came to the resolution of finally resigning his charge.

During the three remaining years of his life, he frequently preached for friends who required assistance; and, in the immediate vicinity of his own residence, he regularly conducted a Sunday evening service in a

school-room, built by subscription among friends, till within a month of the commencement of his last illness.

In the month of April, 1831, he complained of more than usual pain in his feet and limbs ; though his general health was but comparatively little disturbed. But much as perfect rest was expedient, he preached every Sunday in that month. On Lord's day, May 1st, he administered the sacrament at Spafield's Chapel. The service produced considerable fatigue ; but having received a sudden pressing application, in the course of the afternoon, to preach for the Rev. Dr. Reed in the evening, (who had been engaged to preach for the London Missionary Society, but who had failed in procuring a supply,) he considered it his duty to relieve the anxiety of his friend, and to supply his lack of service. It is said by competent judges, who listened to his discourse, that he preached with great animation and zeal, from Luke vi. 21. "Blessed are ye that hunger now, for ye shall be filled ; blessed are ye that weep now, for ye shall laugh." But this was the last sermon he was ever permitted to preach. On returning home he felt acute pain in one foot. His medical attendant tried various applications to relieve his symptoms ; but it was soon discovered that the suffering member was in such a state of disease, as to preclude all hope of recovery. His excellent constitution resisted, for a long time, the progress of mortification, which almost immediately commenced, (in the form of gangrene) ; he lingered for three months, suffering constantly during the whole of that period intense anguish, especially when the diseased limb was dressed. But even in moments of sharpest pain, his mind was sustained by the hopes of the blessed gospel, and the consolations of the Holy Spirit. The Saviour was "ALL IN ALL" to him. He delighted most

in such passages of scripture, and hymns, as set forth most strikingly the dying love, and prevailing intercession of his divine Lord and Redeemer.

While he lay in this state, he gave token of the deep interest which he continued to take in the grand objects which had engaged his attention through life. Having heard that a conference of the ministers of Lady Huntingdon's connexion was being held at Spafield's Chapel, he sent a message to them through the medium of the Rev. Mr. Stevenson, (since removed to glory,) expressive of the peace and happiness of his mind in prospect of eternity, and conveying his Christian regards to his beloved brethren in the connexion.

The following reply of the ministers assembled, will show the happy state of Mr. Platt's mind, and the cordial respect entertained for him, by those who had long acted with him in various "works of faith and labours of love."

"Copy of a Resolution passed by the Ministers of Lady Huntingdon's Connexion assembled in conference at Spafield's Chapel, June 24th, 1831.

"Mr. Stevenson having delivered a message to the brethren from the Rev. W. F. Platt, who was lying dangerously ill, expressive of his own peace of mind arising from faith in the blood and righteousness of the Lord Jesus Christ, and of his affectionate regard of the brethren, and earnest prayers for their prosperity, It was

"Resolved unanimously,

"That the Ministers in conference having received an affectionate message from their brother, the Rev. W. F. Platt, beg leave to express their sympathy with the sufferings of his declining years; and they pray that the gospel he has so long preached may be to his soul the source of his sweetest hopes and richest consolations, and that whatever may be the will of his heavenly Father concerning his present affliction, his mind may be filled with the joys of the Holy Ghost."

"Copied from the minutes of the meeting, by Thomas Stevenson, Secretary."

In this document is registered Mr. Platt's testimony to the efficacy of that great truth, which was ever con-

spicuously prominent in his public ministrations. To the moment of his dissolution, he continued to repose unshaken confidence in his God and Saviour. He fell asleep in Jesus, on the 1st of August, 1831, (his birth-day) aged 73.

His remains were followed to the Bunhill Fields cemetery, by a deputation of Directors of the London Missionary Society, who sought to express their veneration for the character and services of the deceased.

When the news of his death reached the Board, the following resolution was unanimously and cordially passed:—

“ Extracted from the minutes of the Board of Directors of the London Missionary Society, dated August 8th, 1831.

“ Resolved,

“ That it is with feelings of unfeigned regret, that the Directors have heard of the death of their esteemed friend and brother, the Rev. William Francis Platt, who was one of those ministers who subscribed their names, on the 17th February, 1795, to a Declaration, that they would unite together in promoting *the formation of a Society for introducing the Gospel to Heathen and other unenlightened Countries*; who was a Director of the Society nearly thirty-six years; who was deputy-chairman of one of its most important standing committees, for a period of about thirty years; and who, whether acting in that capacity, or as a member of the Board, or in any other way connected with it, ever manifested a readiness to advance, to the utmost of his power, the interests of the London Missionary Society.

“ The Directors sympathize with the bereaved and afflicted widow and family of the deceased; and feel a melancholy satisfaction in recording on their minutes the departure of another of those honoured individuals, who, having taken part in the formation of the Missionary Society, have continued to the end of their lives to evince a deep interest in its great object and extensive success.

“ JOHN ARUNDEL, Secretary.”

From a text-book, kept by Mr. Platt, it appears that the number of sermons preached by him, during a ministry of more than half a century, was *ten thousand four hundred and seventy-six*.

On the 29th of March, 1831, four months before his decease, Mr. Platt addressed a letter to his son-in-law, then at college, preparing for the ministry of the gospel in the Establishment,^a full of wise counsel and pious suggestion. The following extract will show the spirit which animated the dying saint.

“O what debtors to the grace of God are we! I, at seventy-three years of age, nearly,—having attempted from the pulpit to recommend that cross to my fellow-sinners, for their cordial reception, for fifty-two of those years of my pilgrimage; and you, in your twentieth year, treading on the threshold of the door to (I trust) the same work. Be not high-minded; but always consider that you have nothing more than what you have received. Beware, I beseech you, of pride. He who walks humbly, is sure to walk safely; if he fall, he may probably do no more than soil his hands, or his clothes; but, if he fall from any of the spires or towers in *Cambridge*, it will be ten to one if he do not break his bones, or do something worse. The death of dear Kemp has been felt by all who knew him. I hope George has not lost his guide; but his steps are with himself. I understand he would not migrate to Queen’s, because he would not be rival to you. I hope rivalry will never be a point at which you will aim; but that you will keep on in your steady course, and let your talents and works speak for themselves; they hitherto have done, and I have no doubt of your success. Remember him, of whom it is said, ‘His voice was not heard in the street.’”

Such advice to a young minister, in his college course, was equally creditable to him who gave and him who received it. May many men, equally simple in heart, and equally devoted in character, as Mr. Platt, be raised up to benefit and bless the church of Christ!

^a He is now in full orders, and much blessed in his work.

M E M O I R

OF THE

REV. JOHN TOWNSEND,

FOUNDER OF THE ASYLUM FOR THE DEAF AND DUMB, AND OF THE
CONGREGATIONAL SCHOOL.

IF high philanthropy, distinguished moral worth, and indefatigable zeal in the cause of truth and godliness, can entitle any one to the grateful recollections of posterity, it will readily be conceded by all who knew any thing of the subject of this memoir, that he was one of those exalted characters who deserve to “be had in everlasting remembrance.” In the singularly influential career of the Rev. John Townsend, we perceive, as has been well expressed, “how much persons, neither elevated in rank, nor endowed with extraordinary genius, may effect, by God’s assistance, for the advancement of his honour, and the benefit of their fellow-creatures.”^a Though an example of all that was modest and unassuming in his deportment, Mr. Townsend acquired an influence which falls to the lot of but few of the most gifted of the human race. In his case, weight of character was seen to be the result far less of adventitious

^a See *Memoirs of the Rev. John Townsend*, &c. 8vo. 1828. p. 2.

circumstances, than of that Christian simplicity, and that uniform pursuit of goodness, which are the only solid basis of honourable and lasting distinction. Few men ever pretended less, or effected more, than John Townsend. He was truly a most humble, unostentatious, and yet public-spirited individual, who abounded in works of piety and benevolence, from the real pleasure of being useful to his fellow-men. To say, then, that he was one of "The Fathers and Founders of the London Missionary Society," is only, in other words, to state, that he was the watchful observer of "the signs of the times" in which he lived, and that he stood ready equipped for any "work of faith, or labour of love" to which he might be summoned by the course of providential events. He was one of a united and happy circle, now met in the world of perfected light and love, who realized days of heaven upon earth, in prosecuting plans for the evangelization of the heathen world. The friendships which were formed and fostered in the councils of the London Missionary Society between such men as Waugh, and Burder, and Wilks, and Hardcastle, and Townsend, were among the choicest fruits of that religion which descended from the God of love.

The subject of this sketch was born in the parish of Whitechapel, London, on the 24th March, 1757, and baptized by the curate of that church. His descent was not from the rich and noble of this world; but his parents were persons of real worth; and his father was a follower of the immortal Whitefield, to whose ministry, on his arrival in the metropolis, he was under the deepest spiritual obligations. His attachment, indeed, to this devoted servant of Christ was the occasion of his enduring no small share of persecution from those who had

no fault to find with him, except in the matter of his God. The thought of his becoming a member of the Tabernacle, at a time when Methodism was held to be next to a crime, "so degraded him in the estimation of his father's family, that he was menaced with loss of station and property. His god-mother, a rich aunt, promised to make him her sole heir, if he would forsake "*that enthusiast*;" a whole night was passed in entreaties and discussions, but conscience or principle prevailed over human pride and policy. The treasures of Egypt were renounced, the humble path of poverty chosen, and things eternal estimated more highly than things temporal.^a

In reviewing these events in his father's history, Mr. Townsend made the following remarks, in an autobiography which he left among his papers.

"It is a greater mercy to be the child of providence than the child of fortune. How many have I seen left by their parents in affluence, but it made to itself wings and flew away. I am perhaps placed in easier circumstances than some of those who inherited the property referred to. It is an honour to descend from those who suffer for righteousness' sake."

It appears that the first seeds of heavenly truth were sown in the mind of young Townsend by the tender efforts of a beloved mother.

"I owe much," said he, "to the love and care of an affectionate mother, not only for her regard to my personal safety, but also for her instructions and admonitions. Well do I remember standing at her knees to repeat Dr. Watts's hymns, and kneeling to say my prayers, which was often very irksome to me, and which I therefore tried to evade by the most frivolous excuses. As a proof of her regard to my religious interests, I recollect that on one occasion, when I had committed a great fault, and then told a falsehood to conceal it, (having the strongest possible conviction of my guilt), she kept me fasting in my chamber till I confessed my sin."^b

^a Memoirs, &c. p. 3.

^b Ibid. p. 3.

Who can fully estimate the effect of such tenderness and fidelity blended in the maternal character? It was impossible for a child thus dealt with ever to forget that strength of character which prompted an affectionate mother to do violence to her own gentle and kind nature in visiting a marked offence against the law of God. It is highly probable that this resolute stand for the sanctity of truth exerted a powerful influence in the formation of a character, which was prominently marked by the sensitive love of that excellent virtue which had been impressed upon it in the morning of life.

After acquiring the art of reading under the care of one of those venerable old ladies, to whom many a distinguished man has been indebted for the elements of his education, Mr. Townsend, by the influence of a wealthy uncle, was introduced as a scholar, in 1774, into Christ's Hospital, an institution in which not a few eminent men have been reared up to occupy and adorn the several walks of life. In this seminary Mr. T. remained for five years, during which period he made a creditable, though by no means a distinguished progress, in the several branches of education to which he devoted himself. Among the records of his early history, he did not fail to preserve many interesting memorials of the scene of his youthful culture. The following anecdote is well worthy of being preserved. Referring to the state of Christ's Hospital at the time when he entered it, he gives the following sketch:—

“ Its masters possessed first-rate talents. The discipline of the school, so far as discipline in large schools can be maintained, was good. The steward, Mr. Perry, was a rigid and vigilant disciplinarian, and the slightest deviation from order and morals was reproved and punished; and no age or connexion could save the delinquents. I had a proof of this in my own experience. Playing in the cloisters

one day, I *profaned the name of God*, and having been overheard by a governor, he reprov'd me for the sin. I felt conviction and shame, but hop'd nothing further would be said about it."

It appears, however, that young Townsend's offence was reported to the steward, and, according to custom, he was placed at the *stone*, a memorial of guilt, which stood near the centre of the dining-hall, at which those who were chargeable with any offence were compelled to stand during the hour of dinner, as the precursor of more serious visitation on some future occasion. On the following morning, as Mr. T.'s punishment was about to be decided, Mr. Bowyer, the grammar-master, with whom he was a special favourite, inquired into the nature of his offence, and finding him very penitent, and fully determined not to repeat it, interceded on his behalf, and procured the remission of the corporal chastisement awaiting him, though he suffered the loss of some of his privileges.^a

It does not appear, however, that, up to this period, any saving impression of divine things was made upon the mind of young Townsend. His conscience had not ceased, indeed, to be a reprover; but he had failed to listen to its voice. A solemn occurrence took place in the school, about this time, which very considerably affected his mind. One of his school-fellows had been climbing on some part of the premises, and, falling down, sustained an injury, of which he soon afterward died.

"On this occasion," observes his biographer, "according to established custom, the boys followed the corpse round the hospital, singing the funeral anthem. The procession did not begin to move till after the gates were shut. The stillness of the walks, compared with the buzz of the play-hours; the darkness of the night, illumined only by lamps and flambeaux; the sweet and solemn music of the

^a Memoirs, &c. p. 5.

anthem sung on this solemn occasion; all these circumstances conspired to promote reflection, and encourage the most serious thoughts."

Of this impressive scene, Mr. T. thus writes—

"This service made a deep impression upon my mind. I felt some alarm for myself; the sins of my youth lay with weight upon my conscience. I was perplexed about the way of remission and pardon; but I solved it in this way to myself; that those who had not sinned so much as others were forgiven, and the more wicked punished. The good and pious instructions I had received under the parental roof, were almost forgotten. During the five years of my attendance at church, while at school, I remember only one text and sermon that excited my attention. That sermon was preached against the Methodists, from the words of Jude, verse 19. "*Sensual, having not the Spirit.*" Knowing my father to be a hearer of Mr. Whitefield, and, of course, involved in this erroneous application of the text, I was roused, and felt some indignation against the preacher."^a

A circumstance of a very peculiar kind was overruled by God in recalling some of the impressions which he received from the pious counsels of his devoted mother. One of his school-fellows, in the same ward, was Mr. Pentycross, afterwards the eloquent and laborious rector of Wallingford. He was a sprightly youth, and displayed a marked fondness for theatrical amusements; and possessing no mean talent for dramatic representations, he was wont, during the first part of his residence at school, to assemble the boys of his ward, and to teach them to act with him those plays, or portions of them, which were then popular on the London stage. For a time, these ensnaring engagements occupied much of Mr. Townsend's attention, and had they been persisted in, would doubtless have proved very injurious. A very remarkable change, however, took place in young Pentycross's mind, about this time, by which he was led to exchange his theatricals for public addresses on subjects connected with the Holy

Scriptures. His mind “became as deeply imbued with the truth and spirit of the Scriptures, as it had been with the genius and sentiments of Shakspeare.” The nurse of the ward, who had felt no anxiety about the theatricals, became seriously alarmed at the rise of Methodism among her youthful charge, and, as it began to spread, she felt herself compelled to report Pentycross and his companions at head-quarters. He was accordingly summoned before the steward, who requested an explanation of the proceedings to which he had become a party. Pentycross assured Mr. Perry, that he only heard the boys their catechism, and endeavoured, by familiar conversations, to explain their contents, to urge them to diligence in their studies, and propriety in their general behaviour. Upon which the complaint was dismissed, Mr. Perry observing, “that as Pentycross was a Grecian, and monitor of his ward, he employed his time usefully, and begged the nurse no more to interfere.”^a

These exercises were chiefly conducted in the evenings of the Lord's day, and Mr. Townsend refers to them as having exerted a considerable influence in reviving the better feelings of his early childhood; though still there was no decisive evidence of his real conversion to God.

The time had now arrived when it became necessary to determine whether he should pursue his studies, and be sent to college on the foundation of the Hospital, or quit school for the prosecution of some secular calling. His uncles, who wished to see him educated for the church, advocated the former measure; but his pious father, who perceived no settled marks of piety in his character, strenuously opposed the idea of training him

^a Memoirs, &c. pp. 7, 8.

for a profession, the highest qualification for which was the conversion of the candidate. It was then proposed to place young Townsend in a public office ; but this was equally unacceptable to his anxious parent, who dreaded the contamination which might arise from intercourse, at so early a period of life, with individuals of gay and thoughtless habits. The result was, that Mr. Townsend returned to the parental roof, and was bound apprentice to his excellent father, who delighted in the opportunity of placing his beloved child within the range of those Christian privileges which formed the solace of his own mind, and the best hope of his children. His hopes were not disappointed. The ministers who then officiated at Tabernacle and Tottenham-court Chapel, were heard by young Townsend with deep interest ; the pious circle in which his father moved impressed him favourably with the excellence of true religion ; and a sermon preached by the Rev. Mr. (afterwards Dr.) Peckwell, from *Psa. ciii. 13*, “ As a father pitieth his children, so the Lord pitieth them that fear him,” was blessed, by the Holy Spirit, in leading him to an effectual surrender of himself to the service of God. Alluding to the solemn and lasting impression of this discourse upon his mind, while preaching his Missionary sermon, in 1816, Mr. T. gave utterance to the following touching and impassioned sentence :—

“ It was in *this* house of God that the gospel came home to my rebellious heart with a saving power. I have in my immediate view the spot where I sat, when, with a mind deeply impressed, and eyes streaming with tears, I implored the mercy of heaven. Nor can I say, whether I wept most tears of sorrow, because I found myself a lost sinner ; or tears of joy, because I perceived the fulness and the freeness of that salvation, which I have long been, and am still, privileged to preach to others.”^a

^a Memoirs, &c. p. 10.

The year in which this great change was wrought in Mr. Townsend's mind was 1774, and the next event of importance which followed it was his union to the Christian church assembling in the Tabernacle. This step was taken with much prayer and deliberation, and the conversations which were held with him, preparatory to his being admitted to the Lord's table, appear to have been eminently blessed in strengthening all his former religious impressions. Of the prayer-meetings held at this time in the Tabernacle connexion, Mr. T. was accustomed to speak in the highest terms. Some of the young men who attended them were among his chief companions; and the familiar expositions of scripture to which he was accustomed to listen, not only promoted his growth in grace, but produced a habit of ready address, which had no small influence on his subsequent pursuits. An exhortation delivered at this time, in the Tabernacle society, by his elder brother, the Rev. George Townsend, who studied for the ministry in the Countess of Huntingdon's college at Trevecca, greatly interested him, and awakened some faint desires to enter the Christian ministry; though he shrunk instinctively from that high calling, under a sense of his own incompetence for the work.

On occasion of his brother's leaving the metropolis for Trevecca, he became very intimate with the Rev. Mr. Beck, of Berry-street, who took much pains in directing his reading, encouraged him to deliver occasional addresses; and on one occasion, when indisposed, prevailed on him to supply his lack of service. This was his first public effort, and it is recorded that he preached with much energy and simplicity on the inviolable security which pertains to Christ's little and despised flock. Speaking of this period of his history, Mr. T. observes—

"I had no wish to intrude into the ministry; had I consulted my own family, I should probably have been discouraged, as they had no idea I possessed talents for so important a station. Providence effected it in a gradual and silent manner, most congenial to my own feelings and habits. I continued my visits to Mitcham, praying and occasionally exhorting in the little chapel, when, owing to a sudden indisposition, Mr. Beck insisted on my preaching. In the most candid manner I expressed dislike, urging my insufficiency and unpreparedness, which would increase my diffidence and fear. It seemed impossible to enter the pulpit before I had obtained a more full and accurate acquaintance with divinity, and till I had studied at some college. My friend now endeavoured to convince me, that the various exhortations I had given, had afforded considerable satisfaction, and whatever was my ultimate destination, I ought to exercise my 'talent' till some arrangement could be made, as proofs had already been given of my acceptance and usefulness. The conversation was closed by an assurance, that as illness prevented his preaching, I must be responsible for the disappointment of the people. This threw my mind into a state of great perplexity and agitation, its reasonings and fears were beyond any thing I can describe; a sense of duty decided me to overcome my reluctance, and as some hours intervened, I prepared the skeleton of a sermon; selecting that easy and familiar text, from Luke xii. 32. 'Fear not, little flock,' &c.

"My distress of mind on riding to Mitcham was so great, that I thought I must have returned; on my arrival, anxious to find an apology to the manager of the chapel for my apparent intrusion, I said, *"It is a week-night and an emergency."* My fear and trembling were great; but I looked to God for strength and assistance, and found them; yet such was my terror, that the pulpit shook beneath me. I had made rather a long plan, and if ever I cried to the Lord for help, it was at this time. When I had read my text, my fear so far subsided, that I was enabled to forget every thing but my subject, and I found tolerable ease of expression. After the lapse of an hour, finding I had not proceeded more than half through my subject, I left off abruptly. On entering the vestry, many individuals came forward to express approbation and pleasure. Among the number were a lady and gentleman, the sight of whom had increased my distress, as I knew they were accustomed to hear Mr. Romaine and Mr. Foster. The lady, who, on first seeing me, had objected to my youth, said, this young man would be acceptable for one sabbath at Kingston. The gentleman, Mr. Whitver, of the ordnance-office, now pressed my consent to this; but I refused—on which he replied, God has given you talents, and you must use them. I returned home with very different feelings. The Lord, as it were, turned my captivity, and I was like them that dream. It was a night long to be remembered. To this

hour, when I look back to it, and review all the circumstances of the case, my reluctance to engage, and my fear and agitation, I think it was obvious to the people that I was oppressed in spirit; and *this*, under the Divine blessing, disarmed them of their prejudices, created their sympathy, and constrained them to pray for me; and their prayer seemed to return into their own bosoms, for they not only came to me and expressed kindness and good wishes, but they seemed to have sat under the shadow of the tree of life, and *found its fruit sweet to their taste*. Oh, how wonderful that the feeble efforts of an instrument so weak and insignificant should be effectual, in the hand of the Most High, of good to souls; but I recollect where it is said, ‘We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us,’ 2 Cor. iv. 7. Still I have looked back with feelings of anxiety and regret, and feared lest I did wrong. I have not only felt, but mourned the want of those advantages which I might have had, if I had resolutely persevered in my first intention of going to some academical institution before I commenced preaching; for it will be seen that this first sermon led to the abandonment of the plan of going to college, and became the step to all the series of services which followed, and to that chain of connexions into which I have been insensibly conducted. On the other hand, when I call to mind the goodness and mercy which have accompanied me in my progress, how much acceptance and success have attended my ministerial labours, I am overwhelmed with surprise, and hope I feel both humility and gratitude.”^a

This is the estimate of a truly candid and humble mind; and no one can contemplate the useful and exemplary career of Mr. Townsend, without expressing a measure of disappointment, that a mind so rarely endowed as his was, had not passed through a regular course of academical training. But the current of events bore him, with almost resistless force, on his first appearance as a preacher, into the pastoral office; and the result fully proved that he had not run without being sent; though such instances ought rather to be regarded as the exception than as the rule. The success of such a devoted man ought never to be pleaded as a reason for dispensing with that mental culture, which is essential, in most cases, to the respectability and efficiency of

^a Memoirs, &c. p. 13.

the Christian ministry. A main cause of Mr. Townsend's success was the high value which he placed on academical education, and the consequent pains which he took, through life, to improve his mind, by storing it with useful and varied information.

From the period of his first appearance in the pulpit at Mitcham, it was agreed by the managers of the Tabernacle, that Mr. T. should be employed as a regular supply of the vacant pulpits, in that and other orthodox connexions. And, though we find him still oppressed with feelings of his own incompetency, yet we rejoice to follow him from place to place, preaching with acceptance the glad tidings of the kingdom. At Kingston, Lewes, and other towns or villages, we trace him laboriously discharging "the work of an evangelist." It was his habit to prepare for the pulpit with great care; and God eminently rewarded him by the favour which he gave him in the sight of the people. On a visit to Lewes, he was seized with serious indisposition, which threatened a speedy termination of his labours; but by the blessing of God upon the means used for his recovery the alarming symptoms soon abated. While residing in that town, two events occurred, which had some influence on his future history. He became acquainted with the excellent Mr. Cecil, from whose ministry he derived great benefit; and meeting with a good library of old and valuable books, he was induced to read Claude's *Essay on the Reformation*, and De Laune's *Plea for the Nonconformists*; the result of which was a decision to cast in his lot among Protestant Dissenters of the Congregational order.

"When I had read these works," he observes, "I saw the propriety and justice of the principles and practices, both of the ancient and modern Nonconformists, and became settled in my determination to

cast in my lot among them. I was much interested in Robinson's attack on the errors of Laud, &c.; and the persecuting spirit of the high-church party in the time of Charles II. made me more anxious to become acquainted with the writings of those excellent men, the sternness of whose honesty, and the value and importance of whose principles, had induced them to forego all connexion with a church, whose honours and emoluments were as open to them as to others."a

At the close of the first year of Mr. T.'s labours as an occasional preacher, he was invited to become the pastor of the Congregational church at Kingston-upon-Thames, where he had delivered his second public discourse, at the limited salary of sixty pounds per annum. Here he began his ministry with an industry most commendable, endeavouring, by all means in his power, to make up the deficiency in his original education. In the prosecution of this object, he employed, in general, *fourteen hours a day*, devoting himself to the study of Greek and Hebrew, of theology, systematic and practical, and of general literature.

"Method," said he, "being necessary, I procured three quarto books, consisting of four hundred pages. One of these I appropriated for the Old, another for the New Testament, and the third, for a body of divinity alphabetically arranged. If any text, either in private or family reading, impressed my mind, I indulged the feeling, and wrote all that was freely suggested in its proper place. * * * Somewhat resembling the industrious bee, I strove to make the flowers of every garden contribute to increase the stock of my (as yet) ill-furnished hive."b

In this way Mr. T. soon augmented his stores of knowledge, and far outstripped many a polished divine, who boasted his familiarity with academic groves, but who soon lost what he had acquired by not seeking to add to his stores.

In 1781, Mr. T. was ordained to his new charge at Kingston, and in the same eventful year was united to the amiable companion of his life, Miss Cordelia Calusac,

a Memoirs, &c. p. 18.

b Ibid. p. 22.

of whom he thus writes with characteristic fidelity and affection :—

“ Her person, her piety, her prudence, her industry, her economy, have been all that a Christian could expect or desire. She has been a help-meet in reality. In our lives we have been pleasant to each other ; and our parting will be truly painful. But, oh ! the blessedness of a good hope through grace ! Our friendship will be renewed and perfected, and will become unfading in the kingdom of glory.”^a

They have now met in that bright world, and united in one song of praise around the throne of God and of the Lamb.

Kingston was a sphere, at the time, when Mr. T. entered upon it, somewhat unpropitious. Great opposition was made by high and low to evangelical religion, and the Dissenters did not escape reproach, and even violence, from their inveterate enemies. The religious tone of the congregation too was in some measure impaired by the leaven of antinomianism. The followers of William Huntingdon were numerous in the town and neighbourhood of Kingston, and a bad spirit sprung up in connexion with the spread of his writings and opinions.

“ Every effort,” observes Mr. T. “ was made by the party that could be devised, to inoculate the whole church and congregation with their unscriptural sentiments, and with their more mischievous tempers. Every new book written by their oracle, Mr. Huntingdon, was circulated with the utmost avidity, and the most uncandid and illiberal construction was put upon every sermon preached ; and some even of the most eminent of my hearers in seriousness of spirit and holiness of life, were maligned as Arminians, and enemies of the gospel.”^b

The spread of this pestilence ultimately led to the removal of Mr. T. to the congregation in Jamaica-row, Bermondsey, where he laboured with many tokens of the Divine benediction to the close of a long life. His

^a Memoirs, &c. p. 24.

^b Ibid. p. 26.

departure from Kingston was deeply regretted by the best portion of his charge, to many of whom he stood in the endearing relation of their father in Christ. Two of his converts became pastors of Baptist churches; and others remain to the present day monuments of the grace of God.

“One striking fact occurred,” observes his biographer, “which appears worth recording. A youth, who projected a crime of great magnitude, attracted one evening by the light, strolled to the little chapel, at the moment the minister was reading the text from Numbers xxxii. 23. ‘Be sure thy sin will find thee out.’ Conscience became alarmed, the violated law of God, with its consequences, was portrayed, and bore a terrifying aspect to the listening sinner, who believed detection must ensue, if the intended sin were committed. The impression remained, and a holy and consistent life has been the result.”

It was at Midsummer, 1784, that Mr. T. entered upon his new charge at Bermondsey; and the difficulties he had to contend with at first were many and formidable, arising mainly from a seed of Arianism which he found among the people; but by prudence and firmness, and, above all, by conscientious adherence to the rules of the New Testament, he was enabled, in due time, to overcome them, and to form a society, the basis of which was union in the vital truths of Christianity, and submission to the practical precepts of the gospel. His public settlement took place, Oct. 28th, 1784; on which occasion Mr. Crole and Dr. Addington took part in the solemn service.

Mr. T. had not long succeeded in remodelling the church at Bermondsey, when it was thrown into new disorders by circumstances similar to those which occasioned his removal from Kingston. Unhappily, some of the followers of William Huntington had found their way into the neighbourhood of his place of worship, and began to sow the seeds of error and discord. The result

was, that a party of high doctrinalists began to form themselves in the church, and to give no small share of annoyance to the minister and the flock. But by the blessing of God upon a firm line of conduct, the moral plague was soon stayed; and the diseased members of the body having been cut off, it was the privilege of Mr. Townsend and his people to live in undisturbed harmony and love for the lengthened period of half a century.

The subject of this memoir now entered on a career of eminent and devoted service in the cause of religion and humanity, which terminated only with his valuable life, and which will hand down his name to posterity with equal veneration and love. Of him it may be truly said, that he was a labourer, indeed, who never sought repose till he found it in the bosom of his God and Saviour. Year after year beheld him pursuing the even tenor of his way, devising some new method of usefulness, until his faculties, both of body and mind, were entirely exhausted, and he exchanged the toils of earth for the rest and joy of heaven.

One of the early efforts of his catholic mind was to secure a closer union among the ministers belonging to his own denomination in the metropolis. With this view, he associated himself with a few kindred minds, in a society denominated the *Evangelical Association*, who held a monthly meeting at Pinner's Hall vestry, for united prayer, and the discussion of theological subjects. These meetings, Mr. T. observes, "were seasons of great pleasure, and of much profit." Out of this brotherly fellowship many plans of usefulness sprung up, which survived the union itself.

In his own neighbourhood, Mr. Townsend distinguished himself by the deep interest which he took in the spiritual welfare of the poor. The overseers of the

parish, knowing well the benevolence of his character, invited him to preach a weekly lecture to the inmates of the workhouse. To this request he cheerfully consented, and might have become an instrument of extensive good in this interesting sphere of labour, had not ecclesiastical jealousy and illiberality issued their veto against the irregularity of the proceeding. He retired in peace from a post which he could not occupy without becoming an object of painful jealousy and observation.

In the year 1787, Mr. T. became one of the stated preachers at Orange-street Chapel, where he laboured with great zeal, fidelity, and success, for the space of thirty-nine years. The arrangement originally entered into with the managers was, that he should preach four times a month; and many striking facts are on record to prove, that God smiled on the undertaking; though there were not wanting persons, in the first instance, to censure an Independent minister for consenting to stand in immediate relation to a society which practised liturgical worship. Mr. T. lived, however, to see such narrow views subside in his own denomination.

In the same year, two events occurred, which greatly affected Mr. T.'s feeling and sensitive mind, namely, the death of his beloved mother, and that of his spiritual father, Dr. Peckwell. He preached the funeral sermon of Dr. P. at Orange-street Chapel, from 2 Sam. iii. 38; and, on the decease of his mother, he penned the following touching memorial:—

“Peace to thy memory, thou tender, affectionate, and faithful guardian of my youthful years! To thee, I owe, under God, the education I have obtained, and, consequently, the honourable station I fill, and the useful, though not splendid, services I have been enabled to render to the church and to the world, for a long and happy course of years. Thy sterling worth, my endeared and departed

parent, is now imprinted so deeply on my heart, that scarcely one day passes without paying to thee, in the recollections of my mind, some homage of esteem and affection. While my eyes were blessed with the sight of thee on earth, I had not fully learned thy excellence, nor felt thy intrinsic worth.”^a

The period had now arrived when Mr. T. was to put his hand to a work of benevolence, which was to be the ornament of the British metropolis, the lasting memorial of his industry and worth, and the minister of mercy to a most forlorn portion of the human race. It is unnecessary formally to state, that reference is here made to the Asylum for the Deaf and Dumb, which owes its existence to the venerated subject of this memoir. Efforts had previously been made to convey instruction to the children of the rich, who were born deaf and dumb; and more than half a century ago an inefficient attempt was made to found an institution for the benefit of the poor; but it remained for the pious pastor of Bermondsey Chapel to erect an asylum for the deaf and dumb, which should be the monument of British generosity, and which should occupy the rank of a great national charity. The event which directed Mr. T.’s mind to this noble undertaking might have occurred in the history of an ordinary individual, without producing any remarkable effect. He became acquainted with a lady of property, whose son was deaf and dumb, and who evinced an intellectual capacity very surprising to all who knew him. The sum of £1,500 had been spent upon the culture of his mind; and his benevolent parent, deeply feeling for the children of the poor, unable to command such resources, pleaded with Mr. T. the cause of the deaf and dumb with so much of the eloquence of the heart, that he at last admitted “the *necessity* and *practicability*” of raising an asylum for the children of

^a Memoirs, &c. p. 34.

the poor afflicted with these maladies. Mr. T. was not the man to admit the "*necessity and practicability*" of such an institution, and yet to put forth no effort to realize the object he approved. Accordingly, on Lord's day, June 1st, 1792, he and three others enrolled their names as annual subscribers of one guinea each, to set the plan in motion; it was a small beginning, but God smiled on the undertaking, and it prospered exceedingly. Next day Mr. T. waited on the excellent Henry Thornton, Esq., who promised his countenance and aid; a prospectus was forthwith drawn up and published; and in less than three months from the day on which the first four subscribers enrolled their names, a general meeting of the friends of the infant charity was held, premises were engaged, and a treasurer, secretary, and tutor were chosen. On the 14th of November, 1792, four children were admitted into the asylum, and two more before the close of the year. It is impossible almost to over-estimate the zeal and energy of Mr. T. in building up this admirable charity. Wherever he went, he urged its claims, on all ranks and classes of persons; and God blessed his endeavours in an almost unprecedented manner. In 1807, it was found necessary, from the growing popularity of the institution, to erect a new asylum upon a larger scale; the first stone of which was laid by his late Royal Highness the Duke of Gloucester; on which was written the following inscription:—

"A Society to provide Education for the Deaf and Dumb Children of indigent Parents, was first projected and established in London, A.D. 1792, by the Rev. John Townsend and the Rev. Henry Cox Mason. And this first stone of a new asylum, built by voluntary contributions, was laid on the 11th July, in the year of our Lord 1807, and the 47th of the reign of King George III., by his Majesty's nephew, his Royal Highness Prince William, Duke of Gloucester."

In the space of less than three years from the period when the first stone of the new asylum was laid, Mr. T. raised, by his own personal exertions, no less a sum than £6000 towards defraying the expenses connected with the new building, which is now capable of accommodating two hundred deaf and dumb children, and which has conferred innumerable benefits on a most desolate but numerous and interesting portion of the human family. In the course of his efforts to raise funds for the deaf and dumb asylum, Mr. T. visited almost every town in England; and had the happiness, before he died, of knowing that many kindred institutions were established, both in Great Britain and on the European continent.

In 1793, the year after the institution of the asylum for the deaf and dumb, we find Mr. Townsend united with that public-spirited circle of devoted men who originated the *Evangelical Magazine*, a publication which he regarded as one of the greatest instruments of good connected with the periodical press of this country. Referring to this miscellany in after years, he remarks:—

“Notwithstanding the contempt of some, and the opposition of others, it has been the instrument of incalculable good. It should ever be remembered that it was intended by its founders as a miscellaneous collection of good and useful things, some of greater and some of lesser importance; but all calculated to serve as a vehicle of religious information, and, by their combined influence, to become powerful engines for the promotion of the general interests of religion; and I doubt not that the work will continue to be so, when the heads of all those who originally promoted its interests shall have been laid in the silent grave.”^a

The following year, 1794, was, in many respects, an eventful one in the history of the individuals who originated the *Evangelical Magazine*. Mr. T. had read the

^a *Memoirs, &c.* p. 55.

spirit-stirring letters of the Rev. Melville Horne on Missions, which made their appearance in that year, and the effect produced upon his mind was almost electrical. He “felt powerfully stimulated,” as his biographer informs us, “to desire that some measure might be adopted to procure a simultaneous movement of British Christians in this honourable service.” When Dr. Bogue met with Mr. T. about this time, he found in him an ardent co-operator in his Missionary plans, and invited him to that select meeting of ministers which took place at Baker’s Coffee House, on the 5th Nov. 1794. Those present, it is said, were the Rev. Dr. Bogue, the Rev. Matthew Wilks, the Rev. John Eyre, the Rev. J. Stevens, the Rev. John Love, the Rev. J. Reynolds, the Rev. J. Brooksbank, and the subject of this memoir. At this meeting Mr. T. expressed a wish that the Society should extend its operations to France and other countries under the dominion of the papal see; but his plan was overruled, and the heathen world was selected as the sphere of the Society’s operations.

Referring to the opposition which the Society had to encounter, both from Churchmen and Dissenters, Mr. T. observes:—

“Time and truth will ultimately raise a suitable and lasting monument, which shall tell the world and the churches of Christ, in ages to come, what extended, what wonderful events the great Head of the Church was pleased to accomplish by the instrumentality of this despised, reproached, and persecuted Society.”^a

Those who have watched the progress of the London Missionary Society, and who now look abroad on its vast and promising fields of labour, will feel that there was something almost prophetic in these remarkable words of this early friend of the cause. But little did even he imagine at this time what would be its ultimate

^a Memoirs, &c. p. 56.

standing among the evangelical and benevolent institutions of our country. From the formation of the Society, to the hour of his death, he was the steady, active, and persevering friend of the cause; a regular attendant at the meetings of the Board; and a willing advocate of its claims, when invited to visit its auxiliaries in various parts of the kingdom. When the transporting news of the revival of religion in Tahiti reached the Board, he penned the following passage in his diary, on his return to his own home:—

“ June 26. Attended the meeting of Missionary Directors. What glorious intelligence from the South Seas! Such heart-reviving news have not been published for many years—may I not say, ages? What a scene presented itself when the king and queen, with nearly six thousand of their idolatrous subjects, assembled to worship the living God, and to unite their assent to a code, framed upon the principles and laws of his holy word. Shall we not exclaim, ‘ What hath God wrought!’ The north is now giving up, and the south does not keep back; the sons and daughters of our God are coming from the east, and from the west, to sit down with Abraham, Isaac, and Jacob.”^a

Among the friendships which Mr. T. formed in connection with the London Missionary Society, and the discharge of the duties of the pastoral office, there appears to be no one on which he dwelt with more unmingled satisfaction than that which he realized in the united and happy family of Joseph Hardcastle, Esq. In his diary occur the following references to the last illness and death of that eminent Christian:—

“ Feb. 27. This day paid a visit to my dear friend, Mr. Hardcastle, who is gradually sinking. He is perfectly resigned to the dispensation of Him, whose wisdom and mercy form the basis of hope and comfort to the Christian. The dying saint is willing either to live or die. In this submissive temper of mind, he said, ‘ If I am to live, I shall welcome life, and thank its Giver—if I am to die, I shall welcome death, and thank its Conqueror; but, if I have any choice, it is to die, and be with Christ, which is far better.’

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^a Memoirs, &c. p. 203.

"Dec. 7. Went again to see Mr. Harcastle; found him rather worse—with 'the meekness of wisdom and the gentleness of Christ' shining in him. He told me, he should not be long here, but that he was thankful to his heavenly Father, that he had seen fit to remove him of late from the business of this world, that he might look towards another. 'I am desirous,' said he, 'of leaving myself in his hands, who holds the keys of hell and of death.'

"March 12, 1818. This has been a day of deep reflection. The honourable, but arduous service of giving the address at the interment of my dear friend Mr. Harcastle devolved upon me. As I passed among the tombs in Bunhill-fields, the recollection of many whom I had loved and valued rushed to my heart; and I looked on that grave where lie buried my honoured and beloved parents. The last enemy is mowing down the few friends that remain; soon will he number me with those who are gone before. Do I know this? Do I feel this? Why then am I not less careful for the things of time, and more enamoured of the realities of another and a better world?

"March 4, 1824. Hatcham House. This spot reminds me of him with whom I once walked and took sweet counsel; but he has reached a happier clime, and walks along the avenues of that paradise in which the tree of life blossoms in infinite perfection. What a mercy that the branches bend as low as the thorny paths of the wilderness; extending their shade to the sun-burnt traveller, producing fruit to sustain him when hungry, and leaves to make a balsam for all his maladies. Beautiful image of the excellency and value of the blessed Redeemer; and, yet men forsake this 'Plant of renown, and fly to the brambles of the wilderness which afford them no shelter.'

"Mr. Townsend's spirits," observes his biographer, "were much depressed by the loss of his long-esteemed friend, Mr. Harcastle—a man, who, eminently dear to Christians in general, was tenderly beloved by all who were favoured with his friendship. For many years the tie of pastor had been productive of spiritual communion between these kindred minds, who were not dissimilar in the leading features of their character. Mr. T.'s impressions, on visiting Hatcham House after the decease of this excellent man, are given in the following passage:—'The tears started to my eyes—a gloom seized my spirits—the trees—the favourite dog—the closed windows—all seemed to say, he is gone—yes, he is gone! The darkness—the silence that reigned in every room, completed the melancholy tale. The sadness and tears of the servants, silently, but eloquently, proclaimed the worth and excellency of the master they had lost. Mr. H. died as he

had lived, tranquil and devout. We shall meet no more till I see him in the world of light and happiness above.’”^a

Besides being the sole founder of the Deaf and Dumb Asylum, and one of “the Fathers” of the London Missionary Society, he contributed to the formation of the Religious Tract Society, in 1799; was one of that honoured band who, in 1804, prepared the original draught of the British and Foreign Bible Society; in 1807, took an active part in originating the London Female Penitentiary; in 1810, laid, with his own hand, the foundation of the Congregational School, for the Education of the Sons of Ministers with straitened incomes; and contributed his powerful influence to bring into existence and active operation the London Hibernian Society, the Irish Evangelical Society, the Society for the Conversion of the Jews, besides many other religious and charitable institutions which adorned the age in which he lived. Speaking of these societies by name, he observes:—

“Unworthy as I am of being so distinguished, may I never cease to be grateful to God that I had the honour and felicity of taking part in the origin, progress, and final success of those great and prosperous institutions. Their utility and prosperity are the subjects of admiration and praise, even to those who have censured agents in them, for devoting themselves too much to public societies. O that my children, and my children’s children, may ever befriend the cause of Missions!”^b

In his passage through life, Mr. Townsend had to encounter many severe and distressing afflictions. His later years were often visited with interruptions of health, which were both painful and alarming, insomuch that his valuable life was more than once despaired of. He suffered under an affection of the lungs, which at last

^a *Memoirs, &c.* pp. 192, 196, 197, 223, 119.

^b *Ibid.* p. 154.

deprived the church of Christ of one of its brightest ornaments on earth. But during these repeated attacks of indisposition, by which his nights, from the nature of his malady, were fearfully disturbed, his sweet serenity and cheerfulness of disposition never forsook him ; and, what is still more remarkable, his daily walks of benevolence were but seldom interrupted. Night after night was he tried with tossings to and fro till the dawning of the day ; but when the sun arose he addressed himself amidst langour and weakness to the toils of public duty, and that Master whom he served rendered his strength equal to his day.

The death of his youngest son, in 1816, inflicted a deep wound in his tender and feeling heart. He received intelligence of the event at a public committee, and made the following record of it in his diary when he returned home :—

“ January 4, 1816.—This was a day of deep distress to me, and mine; but I hope I *felt* as a Christian ought to *feel*, and *spoke* as a Christian ought to *speak*. I hastened to my family, to mingle my tears with theirs, and weep over the loss of one whom we all loved and pitied. Never until now could I so well understand the meaning of David’s words, or so fully enter into his feelings, when he exclaimed, ‘ O Absalom, my son, my son ! ’ I have often thought that some texts resemble pictures; if you would see them to advantage, you must stand in one particular position: in that position I then stood; I had lost an open-hearted, a generous, but unfortunate son.”^a

In the autumn of 1825, it was discovered, to the great distress of Mr. T.’s attached family, that retirement from public duty, and the enjoyment of invigorating air, had failed to produce their wonted effect upon a frame now evidently fast sinking into decay. Still he continued to labour with a diligence and zeal which Christian prudence would scarcely have dictated. Though menaced with the rupture of a blood-vessel, nothing

^a Memoirs, &c. p. 115.

could prevail upon him to lay aside his much-loved work.

"My public ministry," he observes, on the 27th of November of the above year, "will soon close, and I fear I must yield to the doctrine, so long and earnestly urged upon me, 'spare thyself;' but I shall not submit without another struggle. Necessity only shall lead me to abandon my pulpit and my study. I have much reason to record the goodness of God, especially in granting me a calm and resigned state of mind, more elevated, and enlightened with the hope and prospect of that blessedness which will be the portion of all who believe in Christ. Affliction is a school, in which many important and profitable lessons are to be learned; but I am a dull scholar, and need line upon line, and precept upon precept. O for a larger measure of wisdom and grace, that I may be more anxious for the glory of God, the spread of pure and unadulterated truth, and the conversion of immortal souls! How mean, how insignificant, are all pursuits compared with this!"^a

During the month of December, agreeably to his deliberately formed purpose, Mr. T. continued to labour with almost uninterrupted frequency in the cause of his divine Lord. At Fetter-lane he preached on the 29th from Matt. vii. 20; at the Adelphi, on the 30th, from Matt. xxi. 22. on both which occasions, the impression produced is said to have been peculiarly solemn.

"We are now," observes his biographer, "approaching the last scenes of life—scenes, ever most interesting to survivors, and whose details are sought with avidity. Affection would catch the last look; friendship would treasure up in memory the last sentence. We cannot follow the spirit of those who wing their flight to unknown and untried worlds; but we like to descend into the valley with them—we linger on the shore, and anxiously watch their passage over the river. Such scenes are opening to us; but ere we record them, we must tell of Christian principles, evidenced by sermons delivered when the preacher was, in fact, a dying man. In January, Mr. Townsend preached on the first four sabbaths—twice on each; he also performed all his other pastoral duties, and attended most of the committees. On Thursday, the 19th, he officiated at Orange-street; and on Sunday, the 22d, delivered his last sermon there, and at Jamaica-row, from the text, 'Consider what I say, and the Lord give thee understanding in all things.'

^a Memoirs, &c. p. 165.

“On the Saturday evening previous, his daughter had observed symptoms which told her that the last hours were rapidly approaching. With all the solicitude of affection, she implored him not to preach on the morrow; but the father’s ruling passion was love to the souls of men, and this, strong even in death, prevailed over every consideration of prudence. So decided was her conviction of her parent’s real danger, that she passed the night without sleep. On the Monday morning, his usual medical friend was summoned; who, on leaving him, said, ‘Never have I seen Mr. Townsend so ill.’ Distressing symptoms rapidly increased, and all gave signs that the overtaxed frame would, ere long, dislodge the ‘tenant soul.’ Now were the humility, patience, and resignation of this eminent servant of God in full exercise. The self-abasement which had attended him through his long and useful life, was most conspicuous, together with a deeper sense of the purity and holiness of God. * * * His humility deepened, while his hopes were within the veil, and his soul was sustained by that peace which is perfect. The hovering shades at the entrance of the dark valley did not appal him, for he was irradiated by the beams of the Sun of Righteousness.

“There was no dependence upon past duties; all hopes of salvation rested upon the atonement of a Saviour, and the immutability of Divine love. He was overwhelmed with regret that he had done so little for God; the rectitude of his conduct, the purity of his motives, were mourned over as defective. On a minister recalling to him the prospect of meeting those in heaven, to whom he had been useful while on earth, he replied, ‘I hope so.’ The same friend mentioning to him the promised crown as waiting for him, he exclaimed, ‘It is well for me that it is a blood-bought crown, or I could never expect to wear it.’ His resignation during attacks of pain was remarkable; in a conversation with his eldest daughter on the subject, he concluded with the following lines:—

‘Whate’er thy sovereign will ordains,
O give me strength to bear;
And let me know a Father reigns,
Nor doubt a Father’s care.’

He said to a young friend, who was soon to enter on the Christian ministry, ‘The promises of God are my support, they are *yea and amen in Christ Jesus*. I have no extatic joy, but I have a sure hope and peace in God.’ On being reminded of the numerous persons to whom his ministry had been useful, he said, ‘Yes, I am thankful that I have been an instrument of good. This is a proof that it is not the most eloquent address, nor the greatest talents; *‘not by might, nor by power, but by my Spirit, saith the Lord.’* He concluded the conversation by saying, ‘Remember, from the lips of a dying man, you are charged

to preach the gospel of our Lord and Saviour.' On one of his family asking him how he did, resting his arm on his Bible, he replied, 'Here I am safe, I know it is a finished righteousness;' and, on another occasion, 'The promises in this book are my sheet-anchor!'

"On the 1st of February, having considerably revived, he expressed a hope that he might be able to address his people at the sacrament of the Lord's Supper, on the following Sunday; his daughter said, 'I do not think you must attempt that.' The reply was in the words of the beloved disciple, 'My dear, I would only say, *Little children, love one another.*'^a

In his last hours, he spoke with much gratitude of the Christian love he had uniformly experienced from his brethren in the ministry, when a beloved member of his family referred to his own amiableness as the cause of the respect which had been cherished towards him. He shook his head significantly, and said, with emphasis, "My dear, do not praise me, only pray for me."

When he was enduring great sufferings from the nature of his complaint, he would utter such expressions as the following:—

" 'My sufferings are not worth a thought,
When, Lord, compared with thine.'

"Human nature cannot bear this long. What must have been the sufferings of the martyrs at the stake? What must have been the Saviour's agony, when, in the prospect of death, he cried out, 'Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine be done?' What are my sufferings, compared with the Saviour's in the garden, when he sweat, as it were, great drops of blood?"

On one occasion, he poured forth the following prayer with a fervour never to be forgotten:—

"Father of mercies, hear my poor prayer; if not to relieve, yet to help me to bear and suffer:—

' A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength, and righteousness,
My Jesus, and my all!'

^a _Memoirs, &c. p. 166.

“It is the hand of the Lord; I desire to bow with submission. This suffering is all necessary to loosen my strong attachment to my beloved family:

‘Why should I shrink at thy command,
Whose love forbids my fears,
Or tremble at the gracious hand,
That wipes away my tears?

No, let me rather freely yield,
What most I prize, to thee,
Who never hast a good withheld,
Or wilt withhold, from me.’

With a look of inexpressible tenderness and affection, he turned to the faithful and beloved companion of his life, and said—“You have made an idol of me, and God is removing me: but look up to him; he will take care of you.” These words were accompanied with a solemn charge to his family and friends, and particularly to his daughter, to care for and comfort one so justly dear to him and them.

As his brother, the Rev. George Townsend, stood by his bedside, and evinced intense emotion, as he witnessed the approaching struggle of mortality, the dying saint looked up to him, and said, “You must be still, and remember it is the will of the Lord.” To a relative devoted to the sacred office, he said, “As a minister of Christ, let usefulness be your constant aim.” For the spiritual interests of his grandchildren he expressed the tenderest concern to the last hour of existence, often exhorting them to remember their Creator in the days of their youth, and presenting suitable petitions to God on their behalf.

“On Tuesday evening,” observes his biographer, “the 7th February, his brother, who was to preach the lecture, saw him previously, when he asked what was the proposed text, making some remarks which proved that there was no decay of intellectual vigour. After this conversation, he had a short quiet sleep; on awaking from which, his daughter inquired how he felt. His reply was, ‘I am refreshed, but

my disease is not abated.' She said, 'Your mind seems perfectly composed.' The answer to this remark, was a testimony to the fidelity of God, 'Yes, the Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him.' The sands were now running low—the tide of life ebbed rapidly. The dearest object of a hallowed affection entered the room: his lips uttered an expression of deep tenderness; he gently laid his head on her shoulder, and the unfettered spirit took its flight to that world with which he had long been in communion. So favoured was he, that the cold waters of death had been seen only in perspective. None of the usual precursors had agitated the dying saint. So calmly did he die, there was no sting. One moment expressing the tenderest earthly love; the next ushered into the presence of the Best Beloved. The angel of death had a short triumph—the wing was felt—the arrow was pointless."^a

Three days only before his death, the following touching letter was addressed by Dr. Waugh to his sorrowing wife. It is so characteristic of the heart of its excellent author, that it would be wrong to exclude it from the present memorial :—

" February 4th, 1826.

" My dear Friend,—I have been confined by a severe indisposition to the house for these several weeks, else I should have personally inquired after the afflicted state of *your* venerable husband, and *my* beloved friend. I learned, the day before yesterday, that it was deemed proper to keep him quiet and undisturbed, even by the approach of the tenderest friendships, except that of his own family : I have therefore taken the liberty, through you, of requesting your dear daughter to send me, if but two lines, as to the state of his health ; for, as to his mind, I know he is with God, enjoying the anticipation of his Saviour, in his heavenly Father's house. He has, in the course of a long and useful life, done much for God ; but he can yet, while the powers of articulation remain, continue the same sacred work, and he can in silence suffer for the honour of God ; and, like a great man, ' He who has taught us how to live, can now teach us how to die.' Gather up, I beseech you, even the broken fragments of devotional feeling, as they fall from his lips ; they will form a rich legacy to his beloved family, his church, and the extensive circle of his pious friends. The words of dying saints become living oracles to minds susceptible of feeling their worth. In regard to yourself, my beloved friend, the promises of your covenant God will be your support, and

^a Memoirs, &c. p. 172.

the meltings of heavenly sympathy the solace of your heart. You have an interest, I say, not only in the tender sympathies of all who know you, but, what is infinitely better, in the tender compassions of the Son of God, whose bosom is the dwelling-place of pity. While the natural and honourable feelings of your heart, in its risings to heaven, plead for his continuance a little longer with you and your family, in the dark evening of advanced life, it is probable that there is another voice issuing from the excellent Glory, addressed to your dearest friend, saying, '*Come up hither.*' Bow down in silent submission to the will of Him, who can do nothing wrong, nothing unwise, and nothing which, to His redeemed people, is eventually unkind. If he depart, it is in answer to the Saviour's supplication, '*Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory.*' What a heart! He does not seem fully to enjoy his mediatorial reward, till his redeemed people become witnesses of its splendour, and also of the uncreated effulgence of the glory he had with the Father before the world was.

"I shall ever bear you on my heart before the throne of our Father and our God; and beg you will convey to him the assurances of my tender sympathy and earnest supplications, that he may be supported amid the billows, by Him who sits King on the floods, and be conducted in safety to the shores of immortal blessedness.

"With every sentiment of esteem and affectionate Christian attachment, I ever am,

"My dear Friend,

"Your's very sincerely,

"A. WAUGH."

Mr. Townsend's death was sincerely and generally lamented. His funeral resembled more that of a prince than of a peculiarly humble minister of the gospel. Thousands, poor and rich, flocked with spontaneous emotion to the scene of his interment, to do homage to the character of one who had been emphatically the friend of the destitute and the "apostle of charity."

The following affectionate testimonials from several public bodies with which he was connected, addressed to his sorrowing and bereaved widow, will prove the high esteem in which he was held:—

"FROM THE COMMITTEE OF THE DEAF AND DUMB ASYLUM.

"At a special meeting of the Committee of the Asylum for the Deaf and Dumb Children of the Poor, held at the City of London Tavern, on Thursday, the 9th of February, 1826.

“ Resolved unanimously—That this meeting have to record, with feelings of the deepest regret, the lamented death of the Rev. John Townsend, the founder of this useful and extensive charity.

“ That the committee beg to offer their sincere condolence to his widow, and his bereaved family, and to request permission to attend his funeral, as a testimony of respect for the memory of their excellent and much esteemed friend.

“ That a communication be requested with the executor, in order that the intentions of the committee may be carried into effect in the way that shall be considered the most respectful on the occasion, and most in accordance with the feelings of the family.”

In the hall of the Deaf and Dumb Asylum, a marble bust of the deceased, presented to the institution by his Royal Highness the Duke of Gloucester, is placed, which will perpetuate the memory of its honoured founder, and remind posterity of what may be effected by a single individual fully bent on doing good.

“ RELIGIOUS TRACT SOCIETY.

“ February 28th, 1826.

“ At a meeting of the committee held this day,

“ Resolved—That the committee offer to the bereaved family and friends of the Rev. John Townsend, their sincere condolence, and, at the same time, recur to his memory with sentiments of profound respect, and most cordial regard; sensible that, in losing him, the church and the world have lost a bright ornament, and an eminent benefactor.

“ On his devotional spirit, on the soundness of his judgment, the simplicity of his manners, the suavity of his disposition, and his exemplary zeal in the numerous departments of labour in which his piety and philanthropy conducted him, it were both easy and gratifying to expatiate. But to speak more appropriately,—‘ In him the committee welcomed one of their earliest friends, an acceptable contributor to their publications, for many years a member of their body, and they feel persuaded, to the latest period of his life, an individual, whose congratulations and prayers accompanied the progress of the Society, in its operations throughout the world.’”

“ BOARD OF CONGREGATIONAL MINISTERS.

“ At a meeting of the Board of Congregational Ministers, on Tuesday, the 14th February, 1826,

“ It was unanimously resolved—That though it has not been the usage of this Board to advert to the decease of its members, it is, nevertheless, deemed proper to record on its minutes a special resolu-

tion, expressive of its deep regret at the recent event, which, in the dispensation of Divine Providence, has removed from their fellowship on earth the Rev. John Townsend; whose memory they desire to venerate with grateful recollections, on account of his EMINENT CHRISTIAN PHILANTHROPY, and especially the PRACTICAL AND EFFICIENT BENEVOLENCE which he displayed on behalf of that denomination to which this Board more particularly belongs.

"On this occasion, they deem it an incumbent duty to pay this marked tribute of RESPECT and AFFECTION to the CHARACTER of their DEPARTED FRIEND, as the only practicable method of expressing their respect and veneration.

CONGREGATIONAL SCHOOL.

"The following is a copy of a resolution passed unanimously, by the Committee of the Congregational School, at their meeting, held on Monday, the 20th April, 1826:—

"It having pleased the Great Head of the Church, in the arrangements of his unerring providence, to call home to himself, since the last meeting of this committee, the venerable and excellent founder of the Congregational School.

"Resolved—That this committee is anxious to embrace the earliest opportunity of recording its sense of the very great loss which this school, in common with the numerous religious and benevolent institutions with which the late Rev. John Townsend stood connected, has sustained by his removal.

"This committee will long and fondly cherish the memory of his amiable deportment, of his unaffected piety, of his disinterested zeal, and of the eminent services which he rendered, not only to this institution, but to the cause of Christ at large."

These and other equally honourable testimonies were borne to the philanthropy and eminent worth of Mr. Townsend, by the committees of various benevolent institutions, which he had either originated, or essentially aided by his counsels and devoted labours.

From the preceding sketch it will be seen, that Mr. Townsend was no ordinary character. Few Dissenting ministers, in his day, rose to greater eminence. In the qualities of sterling piety, and never-tiring beneficence, he attained to a most enviable distinction. In all the relations of life he proved himself an honour to the ministerial and Christian character.

As a *preacher*, he was solid, edifying, scriptural, and affectionate; much accustomed to seize upon and improve passing events. He insisted habitually upon the doctrines of free grace; but urged them in a practical and experimental manner. To those who were weary and disconsolate, he knew how to speak a word in season.

His *pastoral* duties were performed with exemplary skill and diligence. The poor, the afflicted, the aged, the young—all received a measure of his assiduous attention; and considering his numerous engagements with the religious public, he was a singular instance of pastoral diligence.

In his *domestic character*, Mr. T. shone with peculiar brilliancy. As a husband, a father, a master, he walked before his house with patriarchal simplicity, dignity, and gentleness. The law of kindness was on his lips, and his family government was maintained by the combined influence of holiness and love.

His *friendships* were regulated by a nice and discriminating delicacy, which ever prompted him to consult the interests and the feelings of those who were the objects of them. The consequence was, that his friends were unusually attached to him, and that he knew less, perhaps, than most men of the sorrow of heart connected with the instability of human friendships.

Humility was a marked feature in the character of Mr. Townsend. Though he met with more circumstances calculated to fan the pride of human nature, than falls to the lot of most public men, he was never seen, in the slightest degree, elated by the commendations and flatteries which his philanthropy drew forth from the lips even of princes.

But though humble, he was in the best sense of the

term, a man of a public spirit. This was shown, on many marked occasions ; but more particularly in his very energetic reply to the attack made by Bishop Horsley upon the proceedings of the Dissenters, in their strenuous efforts for the instruction of the young in their Sabbath schools. But Mr. T. was no party-man in his denomination ; though a Dissenter on principle, he breathed a catholic spirit towards sincere Christians of every name ; and cordially united with all who loved the Lord Jesus in sincerity and truth.

His firm attachment to the principles of the Protestant Reformation was clearly evinced in his preface to Claude's celebrated " Defence " of that wonderful revolution of human thought and conduct. Had he written nothing but that preface, it would have been sufficient to stamp him as a man of varied reading, of sound judgment, and of exalted devotion.

" His power of embracing objects, so multifarious, arose not merely from energy and determination to accomplish what he had undertaken ; but also from the valuable art, too commonly neglected, of securing every fragment of time ; not a minute was lost, either at home or in society ; no useless conversation was allowed to intrude on hours sacred to usefulness. He knew no relaxation, but that which arose from the variety of his pursuits." ^a

^a Memoirs, &c. p. 178.

M E M O I R

OF THE LATE ,

REV. EDWARD WILLIAMS, D. D.,

OF ROTHERHAM COLLEGE.

To have ranked the first theologian of his age in the list of its founders, was an honour to the London Missionary Society, of which its friends might well be permitted to boast. Profound in his researches after truth, and eagle-eyed in the detection of error, Dr. Williams was, at the same time, a meek and humble disciple of the cross, and a man of apostolic zeal and devotion in all that pertained to the diffusion of vital Christianity, both at home and abroad. In his own personal history, he illustrated the possibility of combining the loftiest powers of abstraction, with the fervour of a child-like devotion, and with the vivid appreciation of the simplest elements of evangelical truth. Never was polemic better equipped to wage successful warfare with the embattled hosts of error ; and never was Christian more disposed to sit down as a little child at the feet of Him, who exalts his disciples by humbling them. The world is truly the better, that such men have lived ; for in them posterity may learn the important lesson, that strength of mind and varied research are in no way

incompatible with Christian simplicity, and active beneficence.

Edward Williams, like Dr. Owen, was a native of Wales, and was born Nov. 14th, 1750, at Glanclyd, near Denbigh, on a farm which had been occupied, for nearly a century and a half, by the family of the Edwards. His ancestors appear generally to have been persons of fair and honourable reputation ; and some of them, particularly his great-grandfather, Mr. Samuel Williams, of sincere piety. He was the only surviving son of Thomas and Mary Williams, who reared him with much parental tenderness, but who taught him nothing more of religion than mere reverence for its outward forms. His childhood, however, gave promise of his subsequent distinction. Grave and reflective, he received an impression in his fourth year, from the death of his younger brother, an infant of a year old, which was never effaced. He had loved his little brother as ardently as his tender years would permit ; and well knowing the strength of his affection, his parents had concealed the fact of the child's death, for a season, fearing the effect it might have upon his sensitive mind. The concealment, however, could not long be practised upon such a mind ; he insisted on knowing what had become of his brother ; and when told that he was dead, his heart was overwhelmed with anguish ; he retired into a solitary place ; wept in the bitterness of grief ; pondered the mighty thought of the immortality of the soul ; and anxiously longed to know if his beloved brother had gone to be happy in an invisible state. The touching imagery of this scene was never effaced from the recollection of young Edward ; it was a grand epoch in his spiritual history, by which his mind was ever after disposed to receive impressions of unseen and eternal realities.

His tender childhood appears to have been blameless in a degree very uncommon in the early development of our fallen nature. So little was conscience burdened with the memorial of juvenile delinquencies, that only two such instances stood recorded on its faithful tablet ; and so faithful was its witness on the side of God, that they were dwelt upon with as much frequency, and with as much emotion, as was the death of his little brother. The offences committed by him, consisted in his taking the name of God in vain ; and the terror of mind awakened at the remembrance of his guilt was, to use his own vivid description, as if "a dagger had pierced his heart."

At the age of five he was sent to a neighbouring school, where he remained for four years, spending only his Sabbaths at home. His teacher was an elderly female, who ranked so high in her calling, that she had under her care the grandchildren of those whom she had taught the magic power of their A B C.

"In this school," said her distinguished pupil, "a scrupulous attention was paid by our aged governess, to a set of prayers for night and morning, the Church Catechism, and Collects for the Sundays and holy-days, which made some good impressions on my mind. When conscious of having offended God in the day, my customary atonement was, to repeat a larger portion of my prayers at night, from the stores of memory, and, through fear of mistake in the recital, to go over the same things two or three times, especially for some greater offence."

It is obvious that the forms of prayer, and other lessons impressed upon the memory of young Williams by his well-intentioned teacher, were altogether unaccompanied by those sound expositions of the nature of prayer, and the true mode of serving God, which are the only reasonable preservative against self-righteous dependence.

In 1759, Mr. Williams was removed to another school, where he might acquire a knowledge of writing and arithmetic. Here he was seized with the small-pox, and lay blind, and without hope of life, for two and twenty days. His conscience was tender, and his soul was as much agonized with guilt, as his body was tossed with pain. He trembled at the thought of death, and feared the wrath of God. It pleased God to rebuke his fearful malady, and to recall him from the borders of the grave ; but, instead of rising from his sick-bed to exhibit the effect of sanctified affliction, it is painful to relate, that he became less serious, during the two years which he remained in this school, than he had ever been from the period of his earliest childhood. The cause of this, perhaps, may be traced in the following facts :—

“The master,” he observes, “was very remiss, spending much of his time, and some of that on which his pupils had a claim, in drinking companies, and suffering his own sons, alike neglected, to prove the greatest snares to the sinful propensities of his scholars.”

But conscience, though blunted, was not as yet seared.—

“Though punctuality,” he says, “in repeating my prayers, was not so much observed as before, I was occasionally much concerned about my soul ; and I well remember one night in particular, in which I was extremely affected with the thought of dying, and the possibility of being eternally separated from my nearest relatives. While in bed, I wept much, and, for the first time, felt great anguish of spirit for the apprehended state of my living associates, especially my nearest and dearest relatives, which deep sorrow was followed by some small degree of hope.”

Soon after this, he was mercifully preserved from a watery grave. While bathing, he was persuaded by one of his companions to go beyond his depth, and sunk to the bottom ; but by a great effort, he was rescued from his perilous situation. “*Then, indeed,*” he says, “I considered it a *lucky* circumstance ; *now*, I regard it

as a part of that merciful plan by which I have been so often and so much befriended."

He had completed his eleventh year, and his parents began to think of a profession for their son. Though but little attention had been paid by his parents to his spiritual culture, they yet longed to see him a clergyman of the Established Church. For this purpose they sent him to a school at St. Asaph, which was famous for preparing youths for the Universities. He entered this seminary in 1761. The pupils were numerous, and the classical and other advantages were far from inferior. Young Williams was not indifferent to the literary opportunities which now offered themselves to his notice; but, happily for him, he carried with him a susceptible conscience, and the scenes of gross impiety and dissipation which he there witnessed so completely shocked his better feelings, that he was overwhelmed with something bordering on disgust; yet he did not altogether escape contamination, as will appear from his own testimony.

"On my return home," he observes, "in 1763, when I had leisure to reflect, I found myself much altered for the worse. I had omitted prayer with little remorse, and my mind was injured by bad example. I observed, that as I grew in stature and years, I grew also in folly and sin; and so deep was the impression, that the bare recollection of this period now fills me with confusion, and grieves my heart. Therefore God, who never left himself without a witness in my breast, took another method with me. Gentle admonitions, whispers of conscience, and providential deliverances, were in a great measure unavailable; now a scourge of a nature very different from any thing I had before experienced was prepared, and which I may introduce in the words of Eliphaz, with as much propriety of application, perhaps, as any man living: 'Now a thing was secretly brought unto me, and mine ear received a little thereof, in thoughts from the visions of the night, when deep sleep falleth on men; fear came upon me, and trembling, which made all my bones to shake.'

"What I saw in my sleep was so ghastly and terrible as to cause me to cry and shriek out in the dead of the night, to the disturbance of the family. It was equally out of the power of pencil to delineate,

and of pen to describe. I thought I was in outer darkness, surrounded by fiends, and enduring the pangs of the worm that never dieth. So insupportable was my anguish, that for a very considerable time afterwards I dreaded the hour of rest as the hour of torment. Indeed it produced a manifest change in my countenance and deportment, though I was still unapprised of its design and end. My conscience was alarmed, and I was unhappy; but my uneasiness, however, arose more from a conviction of defect than of positive crime. I felt that my mind and affections were irregular; that I was naturally unclean; and from this condition I despaired of being ever released. After some months, the effect which might naturally be expected to result from this visitation began to wear off, and I returned to my former habits; but now I was tried in a different manner, by a visitation as delightful as the other was terrific.

“This, indeed, was the exact reverse of the former, both as to place, company, enjoyment, and consciousness. The recollection gives a more affecting, and, I think, a truer idea of heaven than any thing I ever met with. ‘Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the glory.’ The difficulties I had experienced before seemed only to heighten my joy and thankfulness, and when I awoke I was as much grieved at the thought of returning to the realities of life, as I was before comforted to think that what I had beheld was but a dream.”

Of these remarkable dreams Dr. Williams says:—

“In my coolest and most thoughtful moments, I can ascribe them to nothing less than the distinguishing goodness of God, warning and calling me to himself, like an indulgent father, employing sometimes frowns and sometimes smiles to reduce his untoward child to filial obedience.”

If some would place a superstitious reliance on dreams, there are others who would rush into an opposite extreme, and would altogether separate them from the moral government of God. There is a happy medium between these extremes; and a man of sober and enlightened judgment will neither look to dreams as an oracle, nor will he reject any lesson of solemn truth or warning that may be conveyed through their medium. Mr. Williams's two dreams were eminently fitted in various ways to affect his conscience with the solemn realities of eternity; and as God overruled them for this purpose, it

was a religious duty to view them as sent by him for his real benefit.

The three years which Mr. Williams had spent at St. Asaph determined him not to seek admission into the Christian ministry through such a medium. His studies were therefore in the mean time formally abandoned, though his ardent thirst for knowledge did not suffer him to sit down in indolent repose.

The disappointment of his family was great, when they learned that his views were decided against entering the Church. His father next thought of the legal profession, and proposed it to his son; but this also he declined. The only alternative, therefore, that remained was to send him for a time to another school, till Providence should decide his future course. Accordingly, in the year 1766, we find him attending the Grammar School at Caerwys, under the tuition of the Rev. J. Lloyd. Here his associates were less depraved than at St. Asaph; but he boarded with a relative of his family, who did not exercise that control over him which a mind like his required. Among his companions at this school was Thomas Jones, afterwards a minister at Denbigh, who bore the following testimony to him as a boy.

“At that time,” said he, “I regarded him as a youth of uncommon parts, and endued with a seriousness and solidity of temper beyond his years, and far above what was possessed by myself and the generality of our schoolfellows. At times he would converse with us in a jocular strain, and show his skill in telling a diverting story; but he appeared to have no delight in our common diversions and boyish plays, although several in the school were above his age.”

As time and reflection did not reconcile young Williams to the profession of the law, his father determined on his following his own occupation as a farmer and grazier. He was accordingly removed from school to the parental roof in 1767, where he found but little congenial in

his new occupations, save the journeys he had occasionally to perform, which afforded him opportunity of visiting different parts of the country, and even of seeing the Metropolis itself, which greatly excited his ardent and reflective mind. The effect, however, of his new pursuits and associations was the very opposite of beneficial. He contracted a love of worldly pleasure, fell into many unprofitable, not to say sinful habits, and became altogether less anxious about his spiritual concerns. Still God followed him with fresh rebukes of conscience; and the very follies in which he now began to indulge, became the means of correcting him.

“Having,” he observes, “by a series of experiments attempted in vain to secure happiness of mind, and recollecting the repeated warnings given me in different ways, I began, in some measure, to see, with Solomon, that ‘all things under the sun are but vanity, and vexation of spirit.’ I now set about reading the book of Proverbs, the History of Christ’s Life and Sufferings, Thomas à Kempis, and some other books of a similar tendency. With the facts and reflections now presented to me, I was much affected; but my views of the great salvation, in its cause, means, and end, were confused, and threw me into great perplexity. My mind was inquisitive, and susceptible of strong impression, but I wanted a friendly and able guide. Half convinced that religion was a reality, I seemed anxious to know some persons in whom it was exemplified. It is a singular but awful fact, *that there was not in all the neighbourhood where I resided one family in which the worship of God by family devotion was maintained, the minister himself not excepted, nor three clergymen in all the six counties of North Wales who preached and lived the gospel in its power and purity.* Though not knowing where to apply for assistance, I now resolved upon close inquiries; endeavoured to form some opinion of doctrinal truths, to prepare myself for the sacrament, to practise fasting and prayer, and to find out, if possible, some true Christians.

“Such being my resolutions, I renounced my former pleasures and my companions, who raised a clamour against me, alleging that I was either grown too proud, or was tinctured with Methodism.

“This people, everywhere spoken against, I longed to be acquainted with, conjecturing that, notwithstanding the reproaches cast upon him, they knew more of the Scriptures and salvation by Christ than those by whom they were so reviled. My conjecture was right; the first preacher I heard was Mr. Daniel Rowland of Llan, who used to

make many excursions into North Wales, and who then preached in the adjacent parish to a few despised people. He spoke of the sacrifices of the Law, as typical of the sacrifice and atonement of Jesus Christ. Though I comprehended but little of his discourse, I admired his ability and pathetic manner.

“From this time I attended occasional sermons in Mr. R.’s (the same as the Whitfieldite) connexion; but the first time my heart was laid open by deep conviction was in a despicable barn, under the discourse of a lay preacher, when he exposed the wickedness of the human heart, and traced the workings of vain thoughts which lodge there as in an unclean cage; especially the vain thoughts and expectations of man to secure salvation and happiness otherwise than by God’s appointment. Then he directed to the fountain of mercy, and the Saviour’s merits, as the appointed method by which we are to be cleansed. Now my soul was alarmed and melted; tears flowed in streams, and ‘my repentings were kindled together.’ The word was indeed ‘a two-edged sword, quick and powerful, that divideth asunder joints and marrow, and is a discernor of the thoughts and intents of the heart.’ Now I knew, because it was irresistibly felt, that God’s plain and sure word was as a fire and a hammer which breaketh the rock in pieces! Oh, the anguish of my mind! Perhaps I may say, that never a poor sinner, when hearing an inspired apostle, was much more affected than I was. The King’s arrows did indeed stick fast in the heart of his enemy, whereby that enemy fell at his feet, crying for mercy.

“I had gone that evening, unknown to my friends; and their fear of my associating with that people, awakened their solicitude and resentment. Accordingly, they left strict orders with the servants not to let me in, though a wet, cold night. I made my bed in straw, and took shelter in an out-house; but my clothes being wet, I was stiffened with cold by the morning. Sleep was far from my eyes, and sorrow filled my soul, with only a secret hope to comfort me, that God would not leave me always in that state. I dreaded the morning’s interview, knowing my father’s resentment to be great, from the step he had taken. I had in my pocket Boston’s treatise, entitled ‘The Crook in the Lot,’ which I had procured the night before, and which, at the dawn of light, I perused, and learned that every Christian must suffer crosses. The storm was not greater than I expected, and at length blew over.”

It is deeply to be deplored, that as Mr. Williams grew in an acquaintance with vital religion, and began to act under its influence, his parents expressed disappointment and chagrin.

“His altered manners and deep concern for his soul, became very conspicuous, and his parents regarded him as a ruined youth. Such was his attention to the Bible, religious books, and devotional duties, that they became apprehensive lest he should lose his reason. His mother wept over him, and showed her solicitude by her most tender entreaties; but his father not unfrequently gave vent to more angry emotions. He suffered without murmuring, and, as far as he could, proved his obedience and dutiful submission.”

These afflictions at home would have been almost insupportable, had it not been for the witness of God’s Spirit within, and the kind sympathies of a circle of devout and simple-hearted Christians.

“The religious people,” said Mr. W., “with whom I now associated, manifested much affection to me, and gave me to understand, that they considered my company as an acquisition to their despised cause. Some of them were of long standing—grave and circumspect; others novices—full of zeal, without discretion. These latter especially, appeared extremely affected under the word, and even could not avoid expressing the warmth of their feelings, by external signs of pleasure. While singing, they sometimes clapped their hands, and leaped for joy. This I could not do, and, for that reason, I considered myself deficient in my love to Christ; and was tempted to suspect the truth of my past experience of grace. Yet after leaving the congregation, while in my way home, I often felt so full of joy, that it rose even to triumph, and I thought that I could go through fire and through water for Christ. But at length I was taught, that though the passions are always moved, more or less, in turning to God, yet, that there may be a great deal of agitation, where real affection for his name is not found.”

Severity having failed to reclaim young Williams from his seriousness, his father procured a friend to argue with him about his new courses, and, if possible, to persuade him to relinquish them; but finding that all was in vain, he instructed his friend to propose to him, once more, the ministry in the Establishment, and support at Oxford. He pleaded, in reply, his deficiency in learning; but to remove this difficulty, he was promised a private tutor, to prepare him for entering college. He

was at last persuaded, and in Oct. 1770, he was placed under the care of a clergyman at Derwen, by whose aid his powers of mind wonderfully expanded, while his conduct was alike serious and diligent.

While residing in this place, an ordination took place at St. Asaph ; and, in prospect of taking orders himself, he hastened to the place, to witness the solemn transaction.

"On the road thither," observes his biographer, "he was passed by some fashionable charioteers, who driving furiously, swore with loud oaths that they should be too late. At the inn he met with the same again, and observed in them the same kind of behaviour. Having entered the cathedral, he recognized the young men, whom he had so lately known to be influenced by an evil spirit, among the number of those who declared that they were moved by the Holy Ghost to take upon them the office of preaching the gospel. Shocked at the sight, he was led to reconsider the propriety of conforming to a church, the bonds of whose discipline were so relaxed. The question, thus brought a second time under review, was again resolved as before, and from this period, he was determined to think no more of the Establishment as a field of labour."

About this period Mr. W. derived the greatest benefit from reading Elisha Coles' celebrated work on God's sovereignty.

"Coles," said he, in after life, in his 'Christian Preacher,' "is equally argumentative, scriptural, and practical. When setting out in the ways of God, I found this book singularly useful; a carnal minister, who had gravely recommended for my perusal Dean Swift's 'Tale of a Tub,' observing my partiality to it, remarked, 'If the doctrines contained in that book be true, I am sure to go to hell.' I then replied, which I now deliberately confirm, 'If these doctrines be not true, I have no hope of going to heaven.'"

Mr. W. had the painful task now devolving upon him of acquainting his father with his final determination not to enter the Establishment. The intelligence was received amidst indications of resentment and grief, and he was once more withdrawn from his studies, and

recalled to the farm at Glanclyd. Here he found an introduction to the Rev. Daniel Lloyd, the worthy Independent minister at Denbigh, whose church he forthwith joined, and under whose counsel and guidance he began to urge his more thoughtless neighbours “to flee from the wrath to come.” So bold did he soon become in this work, that, while attending the market at Holywell, he stood up in the midst of it, and preached Christ to the people, who only requited his zeal for their salvation, by pelting him with a shower of mud.

Such an individual, who had been led by God in so remarkable a path, was not long to remain in obscurity. His talents, his character, his marked decision for God—all pointed to some higher sphere than the one now occupied by him. Happily, his pastor duly estimated the qualities of his mind, and encouraged his consecration of himself to the work of the Christian ministry. The result was, his entrance, in 1771, upon a course of study, preparatory to that great work, at Abergavenny, under the tuition of the late excellent Dr. Davies, of that place. It was a high honour to Mr. Lloyd to be the instrument of introducing such a man as Mr. Williams to his ministerial studies. His well-advised patronage was never forgotten by his young friend, who kept up a close correspondence with his early patron, till death severed the link which bound them together.

From the moment that Mr. Williams entered the academy at Abergavenny, he became honourably conspicuous for his intense and successful application to various branches of learning. Nor was he less remarkable for the high tone of religious sentiment and feeling which distinguished his college life, and which sought expression for itself in most touching correspondences with his

beloved parents, with a view to deepen in their minds the sense of eternal things. Never, perhaps, did a candidate for the ministry pass through the course of his studies with a deeper sense of the responsibility of the work to which he had devoted himself.

"There were two things," observed his tutor, "by which he was remarkably distinguished, while engaged in his preparatory studies. The first and most important was an eminent degree of serious piety. In that he excelled, in my judgment, all the young men placed under my direction. The other, was a close application to study, and a diligent improvement of every portion of time. To this, under the blessing of God, his subsequent eminence was more to be ascribed, than to any peculiar brilliancy of talent discovered in the earlier years of his studies. His intellectual powers, however, were, even at this time, solid, and, by persevering application, expanded so as to possess a rich and uncommon treasure of sacred knowledge, by which many individual Christians and churches were greatly edified."

Having passed through his preparatory studies with more than ordinary credit to himself, and made attainments in theology not by any means common to young men of the highest standard of intellect, Mr. Williams received an invitation to become the pastor of an Independent church, at Ross, in Herefordshire, in 1775, where he commenced his ministry amidst very pleasing tokens of the Divine approbation. The sphere was small, and retired; but it afforded opportunity for prosecuting those studies he had already begun, and gave him leisure for the cultivation of the religion of the heart. The diary which he kept, at this early period of his ministry, shows how intimate was his fellowship with heaven. The following extract is but a sample of the rest.

"Let us examine, watch, and inspect our own hearts; for we ourselves are our greatest flatterers. Oh, the tranquillity, the liberty, the greatness, of that mind which is a spy upon itself, and the private censor of its own manners!"

On the day before his ordination, which took place on March 27, 1776, we find the following entry :—

“ Was deeply affected this morning with the view of my great undertaking, so nearly approaching. Had a humble earnestness in a solitary walk, devoting myself to God, renouncing positive decisions, and earnestly desiring to follow the divine order.”

He received his charge from the lips of his tutor, Dr. Davies, from 1 Tim. iii. 15 ; and the sermon to the people was preached by the Rev. Mr. Fawcett, of Kidderminster. On the evening of the day he penned the following record of its transactions, and the feelings to which they gave birth :—

“ March 27, 1776.—The solemnities of this day were profitable to many. With me, it was a sweet as well as a solemn season. I trust my soul was warmly engaged in the work ; but when I consider its awfulness and importance, I tremble ! A messenger of the King of kings to treat with immortal souls ! O thou ETERNAL TRUTH, unite me to THYSELF, and conduct my steady feet through every intricate path. O thou ETERNAL WISDOM, sit regent in my soul ; instruct, direct, and guide me ; for thou alone canst give me skill, and grant success. Lord ! here I am ! passive clay in thy hands ; do with me, do by me, as it pleaseth thee !”

About this time we find him reading with devout care such works as Beveridge on frequent Communion, Baxter's reformed Pastor, Scougal's Life of God in the Soul of Man, &c. ; and occupying himself in extensive circuits of preaching. Fervent piety seems to have glowed in his soul, as will appear from numerous extracts from his diary :—

“ Oct. 3.—This day six years I entered upon my studies. I praise thee, O my God, who hast indulged me with so many blessings since that period—many meltings of soul—frequent breakings of heart—much joy in the Holy Ghost. But, alas ! how much time have I lost—how numerous have been my backslidings. Yet thou hast not left me. This morning, I had a new testimony to the power of thy redeeming grace.

“ If another year is granted me, may I have the happiness of reviewing it with greater satisfaction than any one past. May the Bible be more habitually my companion. May I be more diligent in

visiting my people, and corresponding with my friends; with less precipitation and embarrassment in my studies, may I have more activity, steadiness, and zeal—a plan less cramped—a more judicious and seasonable choice of books, and a more regular course of reading them; and a more elevated and sublime mode of thinking, yet tempered with genuine humility;—a stronger and steadier resolution against all sin, but especially reigning vices; more of the fear of God, and less of the fear of man. O thou Holy Spirit! inspire, invigorate, illuminate, and warm! To-day began Mr. Whitefield's works; viz. *Life and Journals*; where the lovely spirit of his Master begins to shine. Many of his early experiences coincide with mine.

“In the name of the Father, Son, and Holy Ghost, I here renew my covenant engagement, and consecrate my soul, body, and spirit to the service of God. Pardon, O Lord, the former breaches I have made of its obligations—reanimate my soul with new forgiveness—rekindle the languishing spark of zeal that remains; and as my work is frequently interrupted by bodily indisposition, establish my health, and strengthen my constitution, and make me thoroughly furnished, in mind and body, for every good word and work.”

At Ross, Mr. Williams laid the foundation of his subsequent reputation, as a divine, by his intense application to the study of theology. As his own mind was peculiarly inquisitive, it inclined him to investigate the several subjects which passed in review before him, with more than ordinary care; and the result was a mastery of difficulties which do not even occur to ordinary minds.

“At Ross,” observes Mr. Gilbert, “Mr. Williams had an opportunity of enriching his mind with truth, of cultivating his taste, of extending his literature, and of giving depth to his learning. From divines the most eminent for piety, knowledge, and eloquence, he imbibed correct principle, together with the warm and exhilarating stream of holy sentiment. Every latent spark of intellectual fire was fanned; every slumbering faculty awakened into action, and every benumbed sympathy quickened.”

On the 28th of July, 1777, Mr. Williams experienced a great increase to his earthly happiness, by entering into married life with Miss Mary Llewellyn, a lady of highly respectable connexions, of devoted piety, and of

singular amiableness of disposition. This important event in his domestic history was speedily followed by another, in his public life, which involved important consequences to himself, and many of his fellow-creatures. He had now laboured for two years at Ross ; and his success was quite equal to any thing that could fairly have been anticipated in so limited a sphere of action. He had no wish to leave an attached, though poor flock ; but, an invitation to become the pastor of the Independent church at Oswestry having reached him, it became his duty to endeavour to determine what was the will of God ; and, with the advice of his revered tutor, and others, on whose judgment he relied, he was led to feel that the pillar and cloud directed his steps to another part of the vineyard. Accordingly, on the 13th of September, 1777, he removed to Oswestry, where a large and inviting field of labour presented itself to the eye of his Christian philanthropy, and where " his days were passed in uninterrupted activity." His diary, about this period, not only bespeaks the deep piety and the active diligence which marked his conduct ; but the highly intellectual character which distinguished his several trains of meditation. Every new day seems to indicate both mental and spiritual progress.

" By the lights," observes Mr. Gilbert, " derived from various and conflicting writers, in connexion with the close study of the sacred pages, and that calm and fixed reflection for which he was remarkable, Mr. Williams now began to trace out those principles by which he was enabled afterwards to do so much towards clearing away important difficulties in theology and morals."

In 1781, Mr. Williams was earnestly and respectfully solicited to undertake the education of a few young men for the Christian ministry, at the expense of the late excellent Lady Glenorchy ; to which proposal he readily consented, it being in every way congenial to his mental

tastes. Two young men, accordingly, were placed under his care, and more would have been sent, but for an occurrence which gave a new direction to the whole of his future pursuits.

Dr. Davies, his beloved friend and instructor, accepted an invitation to become one of the tutors of the old college, Homerton ; and, at his suggestion, Mr. Williams was requested by the Fund-Board to occupy his place at Abergavenny. This he declined, on account of the claims which his new charge at Oswestry had upon him. But, after many delicate and interesting negotiations, it was finally agreed to remove the college from Abergavenny to the sphere of Mr. Williams's labours, for the purpose of securing his invaluable services. This event took place May 14th, 1782. Having asked and received counsel of his former tutor, at this important crisis, Mr. Williams penned the following grateful and noble-minded reply :—

“ Oswestry, 28th May, 1782,

“ Please to accept my sincere thanks for your kind letter, which came to hand this morning, and for the valuable hints which it contains. Though Providence has led me, I trust, to inspect the studies of others, I hope I shall esteem it my privilege ever to consider myself as your pupil. If I succeed, in any measure, in this important undertaking, you, under God, must claim the first acknowledgment. Should you favour me hereafter with your occasional correspondence and free remarks, I shall endeavour to make a due improvement of both. I desire to be thankful that my health is so good, and that hitherto I am kept from anxious discouragement. I only wish that, by the Divine blessing, my own improvement, and that of the young men, may bear some proportion to my desires.”

The plan of study chalked out by Mr. Williams, for the young men under his care, was equally judicious and effective ; and “ the academy flourished in peace and piety, and the students made a respectable proficiency in learning.” Lady Glenorchy continued to

place young men under the care of Mr. Williams until the time of her death, which greatly-lamented occurrence took place in the year 1786.

In the above year, Mr. Williams published a new edition of "Morrice's Social Religion Exemplified," a work well fitted to instruct church-members as to the nature of their duties and privileges. Mr. W.'s notes and life of the author are extremely valuable.

Soon after this, Mr. W. entered the field of controversy, as a polemic, with the justly-celebrated Abraham Booth, in reply to that able writer's work, entitled, "Pædo-baptism Examined;" and there can be no mistake in determining, that Mr. W.'s work is the most complete defence of infant-baptism in the English language. Mr. Gilbert's critique upon this controversy, in his life of Dr. Williams, is a very masterly article, and well deserving the serious attention of all Pædo-baptists—ministers and private Christians.

Mr. W.'s next literary undertaking was an abridgment of Dr. Owen's magnificent work upon the Epistle to the Hebrews; and though it was never intended to supersede a reference to the original publication, it will be admitted, by competent judges, that, in many respects, Mr. Williams has done that for Dr. Owen, which he had not leisure to accomplish for himself. This abridgment of Dr. Owen's work on the Hebrews, is additionally worthy of notice, on account of the letters which it contains—one addressed to Dr. Priestley, and another to Mr. David Levi, a descendant of Abraham. The letters are very striking exposures of the unbelief both of Socinians and Jews.

Mr. W.'s next publication, in 1791, was "A Discourse on the Influence of Religious Practice upon our Inquiries after Truth;" to which he appended a very

pungent letter to Mr. Belsham, in reply to the following very remarkable statement made by that gentleman.

“The men who are *most indifferent to the practice of religion*, and whose minds, therefore, are least attached to any set of principles, will ever be the *first* to see the absurdities of a popular *superstition*, and to embrace a rational system of faith.”

Never did Socinians receive a more resolute or gentlemanly chastisement, than in Mr. Williams's reply to their unscrupulous champion.

Much as Mr. Williams loved his occupation as a tutor of the rising ministry, various reasons now conspired to induce him to form the purpose of relinquishing his responsible office. The state of his health, his love of retirement and study, the long-continued illness of his beloved wife, the death of five of his children, the difficulty of combining the duties of the pastor and the tutor, —all contributed their share of influence in leading him to seek relief from the toils of a college life, and to desire to give himself exclusively to the engagements of the pastoral office. He accordingly sent in his resignation to the gentlemen of the Fund-Board, which they very reluctantly accepted, after a strenuous but unsuccessful endeavour to change his purpose in reference to this step: at the same time, he relinquished his pastoral charge. The testimonies to the acceptableness of his labours, both in the college and in his church, which poured in upon him from all quarters, must have been gratifying in the highest degree, even to a mind as humble as his.

Two separate spheres of occupation now presented themselves to his notice. He was invited to succeed Dr. Addington, at the Mile-End Academy, and to become the pastor of the church and congregation assembling in Carr's-lane Meeting, Birmingham. The last

of these prevailed, as his predilections for the pastoral office were peculiarly strong. He entered on his new sphere in January, 1792, and opened his ministry among his people by delivering his celebrated discourse on "Glorying in the Cross of Christ," which was afterward published, and which will sustain his reputation as a preacher, wherever it is read.

"He was then," observes his biographer, "in his forty-second year, somewhat depressed in bodily health, and surrounded by family afflictions; but enjoying the fruits of severe studies and labours, employed in the cause of practical religion and evangelical truth. He possessed, in a high degree, the esteem of his brethren in the ministry, and of the church at large, being distinguished alike for his piety, his learning, and his industry. His departure from Oswestry was deeply felt by the students who had been under his care, whose affection for him was that of sons for a father, and whose value for his instructions was founded upon a just conviction of his peculiar ability as a tutor. They unitedly addressed to him a letter, expressive of their lively regard for the advantages which they had enjoyed, and poured plentiful tears of sorrow, when they were called to bid him adieu."

In the midst of these anxious changes, and without any wish or solicitation on his part, Mr. Williams received a diploma from the University of Edinburgh, conferring on him the degree of Doctor of Divinity, signed by twenty-five of the professors; by which each of the senators of the University did no less honour to themselves than to the eminent individual upon whom they conferred this mark of their respect. In referring to this instance of liberality on the part of the Edinburgh professors, Dr. Davies observes, "In my opinion, no Dissenting minister has received this mark of honour so deservedly within the last twenty years."

One of the first public objects not immediately connected with pastoral engagements, which solicited Dr. Williams's notice, after his settlement in Birmingham,

was the projection, in 1793, of the *Evangelical Magazine*, a publication in which he took a deep interest from its very commencement. He was one of its first editors, and for many years, while his engagements would permit, a stated contributor to its pages. The excellent letters on Sanctification, which appeared in 1795, under the signature, E. W., were from his enlightened pen. Of these letters Mr. Gilbert well observes, that they "are worthy of particular notice, both on account of the practical importance of their judicious statements and directions, on a topic so essentially connected with spiritual improvement and happiness; and because they embrace an extensive survey of the most necessary considerations connected with the doctrine. They are worthy of distinct publication."

In the year 1793, Dr. Williams inserted in his diary a most touching and edifying review of God's dealings with him and his during the whole of his public life up to that period. His references, in this beautiful document, to the long and continued affliction of his beloved wife, and to the death of so many of his endeared offspring, indicate a deep current of piety in the heart:—

"The more habitually," he observes, "we give up ourselves and our comforts to God, the less violent will be the convulsions of our nature at parting; and certainly the more likely to be sanctified. I trust it is good for me to be thus afflicted. Our turn, my turn, will soon come; another year has rolled away;—O for more affections in eternity, whither the stream of time is bearing us! and O for a realizing faith to view, and live upon, the everlasting High Priest!"

Alluding to his retirement from his former sphere, and the blessing which had there attended his labours, he thus writes:—

"What changes have attended us in the course of the past year, and what mercy reigns in all! Our leaving Oswestry, the resignation of the pastoral care there, as well as the academy, the shaking off of a

people and pupils who clung to me with sincerest affection;—I cannot easily forget. Such a farewell meeting I never saw! But what a comfort, that while constrained to leave that situation on account of my health and family, we were received into the present with open arms of cordiality, generosity, and unanimity. And among the mercies of the year, attending these changes, are those instances of ministerial success, with which the Lord has honoured me as his unworthy instrument. Mrs. H., of Oswestry, was hearing my parting sermon there, and was awakened from her deep sleep of sin. She was before, rather an enemy than a friend to the gospel, and above *fifty years* of age.

“A few years before, her daughter, who had left London on account of ill health, came to Oswestry to live with her mother;—was awakened under the word,—followed with deep convictions,—established in the faith and experience of salvation;—was received into the society or church there,—persecuted by her mother, who upbraided her for the time lost in attending week-day opportunities;—at last, went again to London;—but no sooner was she gone, than her mother was apprehended by grace! How does she now blame herself for her conduct to her daughter, and how does the latter rejoice, that God has heard and answered her prayers for her mother. May mother and daughter be kept by the power of God!”

Dr. Williams was not fully satisfied with the state of things, when he entered on his new charge at Carr's Lane.

“I observe,” said he, “discipline is at a very low ebb.”—“The younger part of the congregation,” he adds, “gives me the greatest encouragement.” Again: “The audience is considerably enlarged and, I trust, that some awakening and reviving work is going forward. One instance especially, has been peculiarly encouraging to me. A young man of good parts, but bad morals; of a resolute spirit in the ways of sin, and who had no advantages of religious education; who was therefore not only profane, but ignorant as to religious matters; this young man, God was pleased to call by my ministry soon after I came here.”

He concludes the article in his diary, from which the preceding extracts have been taken, in the following striking words:—

“The glory of God, and my own happiness, are the end of my being. As I wish to be happy, let me observe the order of God. The way to happiness is through love; the way to love, is by faith; the way to faith, is the Holy Scripture; and the way to the Scriptures, is

by the Divine unction. If I have this unction on my spirit, I shall understand the Scripture spiritually; thus understanding the Scriptures, I shall believe with the heart; and thus believing, I shall love my God and Saviour supremely; and thus loving, I cannot fail of being happy. But by the commission of sin, in word as well as outward; or, the omission of duty, which may be done in a thousand instances, and often unsuspectedly, through the wrong state of the mind, as well as when conscience remonstrates;—the Holy Spirit is grieved! And if so, the scriptures are neither understood, nor relished in a truly spiritual and profitable manner; faith grows languid, the pulse of love gets low, and true happiness expires.”

In this year, 1793, it pleased divine Providence to confer on Dr. Williams a signal, and what has proved a lasting honour. In the month of June a meeting of ministers was held at Warwick, when, after much deliberation and prayer, it was agreed, that Dr. Williams should be requested to prepare a circular letter, for the purpose of awakening a deeper interest in the churches of the Congregational order, on behalf of the diffusion of the gospel both at home and abroad. The letter was written, and presented to the ministers at their next meeting, held at Nuneaton, in August of the same year. The body of the letter was addressed to the ministers in Warwickshire; but the postscript contained a heart-stirring appeal to all the associations of Independent ministers throughout England and Wales. “The objects proposed were, the revival of religion in the churches—the introduction of gospel truths in the places where most wanted at home; and the communication of them to nations abroad, by the support of Missionaries in foreign lands.”

This letter led to the general establishment of monthly prayer meetings for the spread of the gospel; and did much to pave the way for the noble and specific appeal of Dr. Bogue in the pages of the Evangelical Magazine, in the following year, 1794. So that Dr. Williams and

the Warwickshire ministers, with Mr. Moody at their head, did much to bring on the crisis of the formation of the London Missionary Society.

On July 22, 1795, Dr. Williams was deprived by death of his truly pious and affectionate wife, with whom he had lived in unbroken harmony and love for the space of eighteen years. He felt the event acutely; though he had long been taught to look forward to it; but he bore his trial with the magnanimity of a true Christian. Her last words were, "O Lord Jesus, O Lord Jesus;—O God—O my God!"

The same year, events occurred, in the providence of God, which issued in Dr. Williams's removal from Birmingham to Rotherham. The Independent college in Yorkshire, which had been established in 1756, and placed under the care of the Rev. James Scott, of Heckmondwick, near Leeds, (from 1783 till 1794), and, subsequently, under that of the Rev. Samuel Walker, of Northouram, had fallen in some measure into decay; and on the death of Mr. Walker its friends rallied round it, and determined on raising it, if possible, to a higher state of efficiency. But their best wishes could not be accomplished without a suitable tutor. Their minds turned instinctively to Dr. Williams; though their hopes were not sanguine of success in applying to him. But he still clung to his cherished occupation, as an instructor of the rising ministry; and on March 12, 1795, he was unanimously appointed to be the principal tutor of the seminary, which was removed to Masborough, in the vicinity of Rotherham, in consequence of Dr. Williams receiving and accepting a call to the pastoral office in the latter place.

"The departure of Dr. Williams from Birmingham was the subject of many and deep regrets amongst his church and people; and he received letters, attesting, with lively feeling and affectionate interest, the benefits received under his ministry."

One such letter he received with the signatures of twenty-five young men, of the most deeply interesting and grateful character, which must have been a balm to his tender heart through life.

We now contemplate Dr. Williams, in the full vigour of his faculties, and with stores of sanctified knowledge that fall to the lot of but few of the human race, entering upon the last and most important scene of his labours. He removed to Masborough, on the 30th September, 1795 ; and entered upon his college duties on the 5th of the following November. How ably and successfully he performed the duties allotted to him in this inviting sphere of labour can be testified by many most valued ministers of Jesus Christ still living, who were honoured to sit at his feet. Rarely, perhaps, have students for the ministry enjoyed a greater privilege, than to listen to the instructions of such “ a master in Israel,”—one so profound, and at the same time so condescending and humble.

During the first vacation of his college, in July, 1796, Dr. Williams had a service devolved upon him truly congenial to his heart, though he had too little time given him to prepare for it. He was selected by the Directors of the London Missionary Society, to deliver the charge to the first company of Missionaries who proceeded in that year to the islands of the South Seas ; and though written in one day, delivered on the next, and printed on the third, it was a noble and appropriate charge, founded on the words of God to Abraham, Gen. xvii. 1. “ I am the Almighty God ; walk before me, and be thou perfect.”

In the latter part of the year 1796, Dr. Williams was induced, by many weighty considerations, to enter a second time into conjugal life, with Miss Yeomans, a lady belonging to the city of Worcester, whose “ good

sense, amiable character, pleasing manners, and Christian virtues, have consecrated the recollection of her amongst all her surviving friends." She survived her husband from the 9th of March, 1813, till the 2d of February, 1823. Her only child, a son, bears the name of his honoured sire—Edward Williams.

In the year 1800, Dr. Williams, ever active in the cause of his Divine Master, published his excellent compilation, entitled "The Christian Preacher," which is now in some measure superseded by other more elaborate works, but which, at that time, was quite a desideratum in the libraries of the rising ministry. In the same year, too, he consented to the publication of a Charge, delivered by him to the Rev. Samuel Bradley, then of Doncaster, in which "the duties and qualifications of a Christian pastor" are most ably and eloquently set forth.

In 1802, besides publishing a discourse, preached before the Nottingham Association, on "the Certainty of the Resurrection, argued from the Nature of Christ's Mediatorial Kingdom," he united with the late Rev. Edward Parsons, of Leeds, in publishing a complete and elegant edition of the works of Dr. Doddridge, in ten volumes, royal octavo, with more than one hundred original notes. Three years were occupied in the completion of this undertaking. During this interval of time, Dr. Williams published a large collection of hymns,^a an "Introduction to Music," and a discourse on "Predestination to Life," which last production excited considerable speculation, from the reference which it contained to his theory of moral evil, afterwards more fully developed.

In 1805, Dr. Williams was called to preach before the London Missionary Society, in Surrey Chapel, on

^a The Rev. J. Boden, of Sheffield, united with him in this work.

which animating occasion he delivered a sermon on Rom. ix. 3. which he entitled, "Apostolic Zeal recommended," and in which the nature and relations of true Christian zeal were clearly set forth, and its various counterfeits and antagonists were ably exposed.

The next great undertaking in which Mr. Williams embarked, was the publication of an edition of the whole works of President Edwards, in which, in the form of notes, he introduced many valuable dissertations upon moral obligation, the nature of virtue, the origin of evil, &c. &c. Like all writers on such theories, he was, perhaps, mistaken by some, and certainly misrepresented by others. But judicious men in general, whatever might be their personal opinions, looked upon his notes as pre-eminently serviceable to the church of Christ.

The subject of this memoir, though a firm Congregationalist, was deeply impressed with the importance of a general union among the churches of his denomination, and did all in his power to bring about such a desirable consummation ; though, like some other efforts of a similar kind, both before and after, it failed in conducting to any great practical result. He preached a discourse in London before the friends who thought with him on the subject of union, in the year 1808 ; and printed an address on the topic, under the title, "Thoughts on a general and explicit Union of Congregational Churches ; occasioned by an Address from the London Committee to Ministers and Churches of the Congregational Order ; in a Letter to the Gentlemen of the Committee." Had Dr. Williams lived to the present period, he would have rejoiced in seeing some part of his plan carried into effect.

His great work, which will carry down his name to

future generations as a profound thinker and an accomplished divine, made its appearance in 1809, after having been announced to the public for the space of nearly twenty years. Its title was, "An Essay on the Equity of the Divine Government and the Sovereignty of Divine Grace, wherein particularly the latitudinarian hypothesis of indeterminate redemption, and the Antinomian notion of Divine decrees being the rule of ministerial conduct, are carefully examined."

"The subject of this treatise," Mr. Gilbert well remarks, "is of the highest interest to the cause of evangelical religion generally, and to the Christian minister in particular. It involves inquiries of great moment, on which, even for centuries, it has been considered difficult to arrive at such a degree of satisfaction as is desirable for the settled peace of conscientious minds, and concerning which men of the highest eminence for ability and worth have felt much hesitation and embarrassment."

Instead of pronouncing upon the merits of this masterly undertaking, it may be more acceptable, perhaps, to the public if the opinion of the late venerable Mr. Lambert of Hull be here inserted. Writing to Dr. Williams, he thus expresses himself:—

"As an individual, you have my most grateful acknowledgments, as being the instrument (and more I am certain you do not wish) of communicating much light to my mind, on a variety of subjects which had often perplexed and sometimes confounded me. The doctrine of Divine sovereignty is placed in its truly amiable and scriptural light. Reprobation is divested of its gloomy horrors, and assigned to its proper source—the defection of the creature; not to any arbitrary decree of the Almighty. The distinction made between the work of Christ as a Redeemer and a Surety, tends to clear away those mists and offensive vapours which had risen from the deep valley of partial or particular redemption; and, as to your ideas of regeneration, they have established and confirmed those sentiments which I have had on that subject ever since I first engaged in the work of the ministry.

"You may, my dear Sir, be misunderstood by some, and misrepresented by others, and bespattered by the dirt raised by the calumnies of many more; but without pretending to a spirit of prophecy, you may depend on it, that this work will not only outlive yourself, but

its author's name will be handed forward with veneration and gratitude for ages to come; that it will be accompanied with a blessing from above, and finally receive the sanction of Him who is truth itself, when all the adversaries to, and the admirers of the sentiments it contains, shall be assembled before that Judge of sentiments and characters. You, Sir, have certainly weighed well those sentiments before you dealt them out among the honest inquirers after truth; but I feel a concern that you should have kept them so long laid up in your own napkin."

Many equally strong testimonies did Dr. Williams receive to the value of his labours; and the Editor cannot withhold the opinion, that it would be an incalculable benefit to the churches of Christ, were all their pastors to make themselves thoroughly master of Dr. Williams' views on the subject of Divine equity and sovereignty.

In 1809, on occasion of a public fast, Dr. Williams delivered a discourse on the prevailing evils of the times, and afterwards published it, under the general title of "National Reform." It contained a faithful and deeply-affecting picture of our national delinquencies, and depicted the irreligion and profligacy which then abounded in some of the higher circles, in any thing but flattering terms. The author did not fail, at the same time, to point to the only sources of national reform.

A severe trial awaited Dr. W. soon after this, in the death of his eldest daughter, Mrs. Hill, the beloved wife of the Rev. Mr. Hill, at that time resident tutor of Homerton College. This saddening event took place on the 1st of June, 1810; two days after he had delivered, in a very foreboding and anxious state of mind, a charge to the late Rev. John Hawksley, the then newly-chosen pastor of the church assembling in Aldermanbury Postern. This bereavement was felt by Dr. W. to be a very heavy affliction; though he acted

as one who knew and felt that it was from the Lord. Mrs. Hill was a lady of most amiable and engaging manners, and of sterling religious worth.

In recording the public services rendered by Dr. W. to the interests of truth, his "Defence of Modern Calvinism," must not be overlooked. In 1811, Dr. Tomlin, then Bishop of Lincoln, published a somewhat elaborate work, entitled "A Refutation of Calvinism;" of which confusion of idea, wrong use of terms, incongruous quotations, and harsh and undeserved censures, were the prominent characteristics. Such an attack upon all who held the doctrines of grace, Dr. W. could but ill endure; he regarded himself, therefore, as called by Divine Providence, to reply to the unfair attack of the prelate; and few capable of judging, will hesitate in awarding to the author of the "Defence of Modern Calvinism" the palm of victory, whether the logic, the theology, or the candour of the performance be taken into account. It is, indeed, an admirable specimen of the tone and temper which should prevail in our theological controversies.

But this extended notice must be brought to an almost abrupt close. The unparalleled activity of Dr. Williams's mind, must have impaired the vigour of the best constitution. He scarcely ever knew what it was to relax. The result was a serious derangement of the digestive organs, which issued in a settled disease of the liver; and which gradually increased, until medical prescriptions could effect but little for his relief.

"At length," observes Mr. Gilbert, "when he had nearly completed the second edition of his Essay,—the whole of which, with the exception of a few pages, he had re-composed,—he was again, (referring to former seizures,) in the spring of 1813, seized by the same disorder. His sufferings, from obstructions in the gall-ducts, were

for many days so severe, as to require the fullest exercise of fortitude. His patience, however, was supported, and he endured, without a murmur, the chastisement of his heavenly Father. The pain, when at last it subsided, was succeeded by such prostration of strength, that he could not converse; but his mind was perfectly tranquil, his confidence in Divine mercy, through a blessed Redeemer, unshaken, and his resignation uninterrupted. With peculiar emphasis, he frequently exclaimed, 'I am in the hands of a sovereign God.'

"For many years he had possessed the calm and steady assurance of faith, without even a cloud of doubt to obstruct his prospects, though, at some seasons, with emotions of feeling more lively than at others. In his times of sickness he was always composed, and, as his mind became more and more refined by spiritual tastes, his love of truth, and desires to promote it by the exposure of dangerous errors, became stronger and stronger. He seemed to have no wish for life, but with a view to complete some designs directed to this object,—designs which he had long cherished, and for the accomplishment of which, his pregnant mind was fully prepared. If any expression might be considered as indicating regret, it was, that, for this purpose, he had not taken greater care of his health; supposing justly, that, on the whole, he had rather lost than redeemed time, by too eager endeavours to improve it. He fell asleep in Jesus on the evening of the 9th of March, 1813."

In calmly reviewing the intellectual and moral elements which composed the character of Dr. Williams, nothing can be conceived of, in the form of imperfect humanity, as more exquisitely beautiful. His open, manly, and dignified mien, was but the index of a mind in which lofty sentiment, and generous affections, found a settled dwelling-place. In every relation of life he was esteemed, admired, and loved; while his private and public virtues were always in strict harmony and good keeping. In the domestic circle, the pastoral office, and the professor's chair, he exhibited rare and shining virtues; while upon his friendships were stamped the sterling qualities of sincerity, warmth, and constancy. As a theologian, and especially as a controversial theologian, he brought to his task acuteness of perception,

varied and accurate research, solid learning, and, withal, that love of truth, which prevented him from aiming at victory for its own sake. Such men as Dr. Williams are blessings to their own age, and to the generations who come after them.

N. B. The Editor takes this opportunity of expressing his deep sense of obligation to the Rev. Joseph Gilbert, of Nottingham, for the very valuable assistance he has derived from his "Memoirs of the Life and Writings" of Dr. Williams. He makes this general acknowledgment, instead of referring to individual quotations.

M E M O I R

OF THE LATE

REV. MATTHEW WILKS,

FOR MORE THAN HALF A CENTURY MINISTER OF THE TABERNACLE AND
TOTTENHAM COURT CHAPELS.

THE extraordinary services rendered by the subject of this memoir to the interests of the London Missionary Society, for the lengthened period of thirty-four years, entitle him to special honour in the pages of any work professing to delineate the characters of its early and warmly attached friends. It is only to be regretted that materials for a minute and characteristic biography of this distinguished man are so lamentably scanty ; and that, like many other individuals equally tasked in the cause of benevolence, he left but little behind him, among his papers, which could be of real service in elucidating his truly original and eminently devoted character. To the pages of the Evangelical Magazine the public are mainly indebted for all that is now likely to descend to posterity respecting this faithful and laborious servant of the Lord Jesus. In referring, then, to that periodical for the substance of this rapid sketch, the Editor has the consolation of knowing, that the documents which he has laid under contribution were sup-

plied by one who intimately knew the deceased, and who did all in his power to collect the outlines of an authentic narrative.

The Rev. Matthew Wilks was born at Gibraltar, on St. Matthew's day, which gave rise to his name, in the year 1746. His father was an officer in the army, and was quartered with his regiment at Gibraltar, at the period of his son's birth. From that station he was soon after removed to Ireland, where the regiment remained for many years. Subsequently to this he retired from the army on half-pay, and settled with his family at Birmingham, where he resided till the period of his death. Only three years before his death, the Rev. Matthew Wilks, in company with one of his sons, and two of his grandchildren, went to visit his father's grave; on which occasion tears of filial love were seen streaming down his furrowed cheeks. He greatly revered the memory of his father, and taught his children to pronounce his name with affectionate veneration.

Of the early youth of the deceased we have been able to learn but little, of a character strictly authentic. He was always distinguished, from his infancy, by an acute intellect, and by a certain sprightliness of mind nearly allied to wit, and certainly identified with genius. When but a lad, he was apprenticed by his father, in the town of Birmingham, to a respectable trade, which he speedily acquired, and in the exercise of which he manifested becoming diligence and integrity. It does not appear, however, that the morning of his days was hallowed by the influence of divine grace. Like others around him, he lived according to the course of this present evil world, and proved that childhood and youth are vanity.

In the year 1771, a new and happy era commenced in his existence. His steps were providentially conducted

to the town of West Bromwich, where the Rev. W. Percy (afterwards minister of Queen's Square Chapel, Westminster, and subsequently one of the pastors of the Episcopal Church of the United States of America) was curate of the parish; a decidedly evangelical and faithful preacher of the word. This clergyman was one day, according to custom, preaching in a private room in the neighbourhood of the town, and the subject of this memoir, hearing the sound of his voice, stationed himself, out of mere curiosity, under the window. The word fell with almighty and resistless power upon his spirit; he was pricked to the heart, and began to cry earnestly, "What must I do to be saved?" The change of character immediately produced showed that the work was of God; "old things passed away, behold, all things became new."

It may here be stated, as a somewhat remarkable circumstance, that the ministry of the Rev. W. Percy was also blessed to the conversion of Miss Shenstone (who afterwards became the wife of the deceased), and of his brother, Mark Wilks, for many years a respectable Baptist minister at Norwich.

The intelligent mind of Mr. Percy soon discovered a standard of intellect in his young convert, which promised, under favourable auspices, extraordinary usefulness to the church. He therefore embraced an early opportunity of intimating his desire that Mr. Wilks would devote himself to the duties of the sacred office. At first the proposal was received with hesitation by his young friend; but after mature deliberation, and repeated entreaties on the part of his beloved minister, he was induced to enter the College belonging the Countess of Huntingdon, at Trevecca, in Wales.

While a student in that seminary, he made great

progress in the study of theology, and acquired habits of preaching, very far above mediocrity. During the latter period of his college life, a sermon, delivered by him, was heard by Robert Keen, Esq. one of the executors of Mr. Whitefield, and a manager of the Tabernacle and of Tottenham-court Chapel. As the result of this casual hearing, Mr. W. was invited to preach in London; and in the autumn of 1775 was appointed minister of the Tabernacle connexion. His opening ministry in the metropolis was attended by all the best symptoms of a desirable popularity. The truth preached by him to crowded assemblies, was blessed to the conversion of many, "and the Lord added to the church daily such as were saved."

His respectability and usefulness experienced a considerable accession, at this time, from his union, by marriage, to Miss Shenstone, of Halesowen, in Staffordshire, who was cousin to the poet William Shenstone, of the Leasowes, and of a very distinguished family. To this lady, whose praise for Christian meekness, good understanding, and humble piety, is in all the churches, he was most tenderly and devotedly attached. She died more than twenty-one years before himself; and though he felt her loss most keenly, for it was sudden, yet he displayed a fortitude which only a strong mind and great principles could have produced. To the Rev. T. Jackson, of Stockwell, who asked him on that occasion, how he was able so well to support himself? He replied, in his own characteristic way—"Do you wish to know? Then hear! My little troubles I think I can bear myself, and often find my strength is weakness; my great troubles I take to God, and he sustains me. Through life, take little and great to him."

Few men, perhaps, have been so useful, in such a

variety of ways, as Mr. Wilks. He entered, indeed, on his public labours in a connexion, and at a time, pre-eminently favourable to success; but the result more than equalled the expectations which could reasonably have been formed.

During the whole period of his ministry in Mr. Whitefield's two chapels, the cause of God abundantly prospered under his assiduous care. Among the "affectionate people," as he was wont to designate them, of these two congregations, he lived and laboured with unabating zeal for more than *fifty-three* years; during which period no serious misunderstanding ever took place, nor was any diminution of mutual esteem ever permitted to arise.

The early years of his ministry were distinguished by almost unprecedented labours in the cause of God. Field-preaching was then much practised in the connexion to which he belonged; and, being popular, he engaged repeatedly, both in the metropolis and its vicinity, in that most useful exercise. Nor did he become less an object of interest to his people when the glow and energy of youth had passed away. The solidity, practical tendency, and original complexion of his discourses, added to his well-known integrity and benevolence of character, rendered him, to the very close of a long life, more than ordinarily acceptable as a minister of the word. His general success as a Christian pastor, may be judged of by the circumstance that so many useful ministers were called to the knowledge of the truth under his preaching. At one period of his life there were ten pastors of churches, all of whom attributed their conversion to him as an instrument, and all of whom had been introduced to their spheres of labour by his kind and effective patronage.

His labours in the pulpit and out of it were so incessant, that none but a vigorous constitution could have borne up under the pressure. In preparing for the pulpit, in preaching at home and abroad to crowded auditories, in pastoral calls, in visits to the sick, in attending the committees of Christian and charitable institutions, he showed himself "willing to spend and be spent." In order effectively to meet such repeated and overwhelming claims, he was, by principle and habit, an early riser; thus redeeming time for private study and devotion. For the same reason, also, he practised a most commendable abstinence from all luxuries of the table, and partook even of plain fare with a rigid observance of order and rule; maintaining, at the same time, a prudent and taciturn habit, which prevented the unnecessary waste of his animal strength, and never suffered him to degrade himself by becoming the ministerial buffoon of the company. If he ever appeared silent and gloomy, it was only to those who were strangers to his general rules and habits.

His regard for the people of his charge, was only equalled by that generous glow of redeemed hearts, which he received in return. The anxieties of the faithful pastor were reciprocated by the kind attentions, prayers, and sympathies of a devoted people. In his family devotions he was accustomed to pour forth his heart in agony for the welfare of his charge; especially when any of them seemed to be lukewarm and inconsistent in their Christian walk. To the members of his congregation, poor and rich, he was strongly and impartially attached. "Did you ever," said he to Mr. Wilkinson, who had been clerk at the Tabernacle for thirty-four years, and who apologized for asking him to bury some very poor person in a cold winter's day—"did you ever know me

ask whether a person was rich or poor, when my duty was to be performed, or good was to be done?"

Long, indeed, will the poor members of the Tabernacle have reason to regret the death of their sincere friend and benefactor. To them he was pre-eminently kind, both by his personal charities, and the influence he exerted with others on their behalf. To him mainly they were indebted for the erection of twelve almshouses for the reception of poor and deserving widows; and also for the establishment of a daily school for clothing and educating one hundred poor children; besides two or three Sunday and catechetical schools, for the religious instruction of the rising generation.

But though his labours in his congregation were so abundant, his ministry was conducted upon principles unrivalled for their disinterestedness. For many years, when he had seven children, his income, as minister of the Tabernacle, did not exceed £100 per annum; and though it might have been considerably augmented, had he been disposed to encourage the measure, it never amounted to more than £200—one half of which sum was regularly expended in Christian charities, or on the poor. But though he was thus careless as it respected his own income, he stipulated for a more liberal provision for his colleagues, and obtained on their behalf an increase of salary, and a decent competence for their families after their decease.

His last colleague was the Rev. John Hyatt, whom he regarded with a love such as Paul cherished to his son Timothy. For the comfort and honour of that distinguished minister of Christ he was ardently solicitous, and never ceased to lament his removal till the hour of his death. Of his happy fellowship with Mr. H. he has written in the following terms:—"To me he was, indeed,

a brother beloved; and I can add, that during a period of more than twenty years, in which he was my coadjutor, an angry word or look was never exchanged.”^a

From the period of Mr. Hyatt’s death, the entire pastoral duty, connected with the two places of worship, devolved upon him; and though his age was such as to preclude the possibility of the exertions of past years, yet he was enabled to act so as to preserve unbroken harmony, and to acquire a firmer hold than ever of the affections of the people. During the whole of his ministry, his attention was pre-eminently directed to the welfare of the rising generation, especially the young members of the church. To their intellectual, as well as spiritual improvement, he devoted a large portion of his valuable time; and, in not a few instances, did he take upon himself the task of imparting the elements of useful knowledge to individuals, who are now most usefully employed in the work of the Christian ministry.

Nor were his labours for God confined within the limits of his own immediate connexion. He did the work of an evangelist, both in town and country; so that his name became intimately associated with almost every labour of love undertaken in the age in which he lived. To the work of itinerating he devoted much time in his early ministry, and retained a strong attachment to such services to the very last, often encouraging individuals to devote themselves to that work, whose pretensions to the stated ministry of the word might be too slender to justify their introduction to any of the existing academies. Among the distinguished objects which were benefited by his effective aid and patronage, the following may be briefly enumerated.

^a See Dr. Morison’s Memoir, prefixed to Mr. Hyatt’s last volume of Sermons.

The Book Society, which has been the instrument of diffusing so much religious knowledge and vital godliness among the poor, received from Mr. W. an early and energetic support. He was one of its first friends, and did much to establish it in the public confidence.

To him, too, the College at Highbury, in the first stage of its existence, was greatly indebted. Before its removal to Hoxton, and while under the care of Dr. Addington, it received from Mr. Wilks many substantial marks of genuine regard; and though in after years he was identified with another similar institution, yet he looked on its students and tutors, to the last, with affectionate concern, wishing them all success in the work of the Lord.

With the deceased, the Evangelical Magazine, which has distributed so much intelligence, and gladdened so many widowed hearts, originated in the following manner. The Rev. John Eyre, who greatly loved and respected Mr. Wilks, called and said, he had been applied to by Mr. Priestley and a printer, to unite in a religious magazine, of which the profits were to be equally divided. Mr. Wilks endeavoured to convince him of the pecuniary hazard he was likely thereby to incur; more especially as he had property, and would necessarily become chargeable for all deficiencies. Mr. Eyre was thence induced to decline the undertaking; upon which Mr. Wilks proposed the catholic principle of the Evangelical Magazine, which instantly met the generous views of Mr. Eyre, and which, after some preparatory meetings with other efficient brethren, was carried into effect in the year 1793; since which period it has continued to be conducted on the plan suggested by its venerable founders. For some time Mr. Wilks engaged to supply the biographical articles of the work, and wrote, with his own

hand, the lives of Berridge, Newman, Trotman, and others, in the early volumes of the Magazine.

He was also one of the founders of the London Missionary Society. The very first meeting, which was attended by Messrs. Bogue, Stevens, Love, Reynolds, Brooksbank, and Townsend, was convened in the joint names of Mr. Eyre and himself.

To the Village Itineracy, which originated in the benevolent heart of Mr. Eyre, he acted as gratuitous secretary for twenty-five years, during which period he procured for it large supplies of money, and augmented to a happy degree the sphere of its influence, rendering it an object of respect and attachment throughout the country.

His was the honour, too, to attend the very first meeting convened for the purpose of establishing the British and Foreign Bible Society. On that occasion he contributed his assistance, as also at the two or three subsequent meetings; but when he saw that Mr. Owen and the evangelical clergy came forward, he said to his friends, Mr. Platt, Mr. Sloper, and some others present, "Thank God! the ship is launched; now let us retire: let them take the helm, and let us content ourselves with filling the sails."

He assisted also, most efficiently, in the formation of the Irish Evangelical Society; an institution which shared in his most ardent attachment; for which he raised very considerable funds, and in the furtherance of whose objects he actually officiated, for several months, as secretary in the eighty-first year of his age, when it pleased God to remove, by death, its late valued advocate, the Rev. Mr. Gilbert.

Among the first band of holy men who met to concert measures for the formation of the Religious Tract Society,

the name of Mr. Wilks will be found to occupy a distinguished place. From such a cause he could not, and did not, stand aloof. It had his early, warm, and generous support. In its original constitution, as a voluntary society, composed of Christians of various denominations, for distributing small and useful tracts among all classes of human beings, he cordially sympathized and greatly rejoiced.

The Female Penitentiary might be said to originate with him; for it literally grew out of some papers sent at his request to the Evangelical Magazine, by his son, the Rev. Mark Wilks. He attended its first meeting, and took £50 in his pocket, to contribute to the rising cause; but finding the Chairman and several opulent friends contributing only ten guineas, he presented the same sum, telling them publicly that he had brought fifty pounds, and only subscribed so moderately lest he should be thought ostentatious and profuse.

Constitutionally, and on principle, devoted to the interests of religious freedom, as a great instrument of promoting vital godliness among a people, he was one of the principal excitors of opposition, in the metropolis, to the far-famed and justly odious bill of Lord Sidmouth. In its utter overthrow he greatly triumphed, and gave his full influence to the establishment of "The Protestant Society for the Protection of Religious Liberty," which has done so much to prevent and punish intolerance throughout the land.

Mr. Wilks's ministry was greatly blessed from its very commencement. Before the late Rev. George Burder's settlement at Coventry, in 1783, Mr. Wilks was in the habit of preaching occasionally in that city, and the effect of his discourses was such as to render him an object of distinct and grateful remembrance to

very many. To some, indeed, his message became "the savour of life unto life." On one occasion he preached from the words of the Psalmist—"He shall deliver thee from the snare of the fowler," (Psal. xci. 3.), when a profligate character, who had spent the Lord's day morning in bird-catching, was so struck and alarmed at what the preacher addressed to sinners, that his conversion from the error of his ways was the happy result; a result which was fully sustained by his subsequent holy walk.

In Bristol, too, Mr. Wilks's occasional visits, during a long series of years, were received with extraordinary approbation. In the pulpit he was admired for the vigour of his discourses; and, in the private circle, he was looked up to as a father, for wisdom and counsel. Many still connected with the Bristol Tabernacle would be ready to confirm this testimony, and to add their regrets to those of thousands of British Christians for the loss which has been sustained by the church of Christ in the death of this faithful and eminent servant of the Lord Jesus.

Nor must his frequent journeys, especially in former years, for the Missionary Society, be overlooked, as they were productive of equal reputation to himself and benefit to the great cause. In Wales, in Scotland, in Ireland, and in most parts of England, he had pleaded with distinguished success the interests of the perishing heathen. His texts, his manner, his illustrations, his personal intercourses, on such occasions, all tended to draw down attention upon the special object of his mission, and to render him one of the most effective advocates ever employed by the London Missionary Society. We have often heard our country friends speaking with

admiration of sermons that had been preached fifteen or twenty years before.

And here we cannot but refer for a moment to Mr. W.'s discourse, preached before the Missionary Society, at Surrey Chapel, in the month of May, 1812, which, if not the most eloquent, was, beyond all dispute, the most ingenious, and, we might add with safety, the most effective sermon ever preached before that Society. The text was selected from Jer. vii. 18.—“The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes for the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger.” When the text was announced, in the midst of a crowded assembly, every eye seemed to express astonishment at the preacher's choice. He had not proceeded far, however, in his undertaking, when the feeling of astonishment gave place to that of pure delight, and when all present seemed convinced that though the text was uncommon, it was by no means inappropriate. Having glanced at the idolatrous worship of the queen of heaven, the ardour of the worshippers, and the persons employed in it, he then said, “I will contrast your objects; compare your ardour; and muster your agents.” The appeal was admirably directed, and energetically sustained; and from the hearing and perusal of that part of it which referred to the agents, viz. the men, women, and children, arose that system of auxiliary institutions which now pervades the whole country, and combines in its support young and old, rich and poor. Such an extraordinary effect has seldom, perhaps, sprung from the preaching of a single discourse. Irrespective, however, of its impression, as delivered from the pulpit, it pos-

sesses considerable merit, as an argument and as a composition. No one can peruse it without feeling, that if the deceased did not often appear before the public as an author, it was not because he was less qualified for this task than some other contemporary divines.

We have referred to those societies which realized from Mr. Wilks a warm and generous support. To the list mentioned we might have added many others ; for scarcely was there any good cause among Protestant Dissenters with which he did not stand, in some measure, identified. During a life unusually protracted, he showed himself the humble and devoted follower of Him who "went about doing good." With but very few abatements, indeed, his energies and his usefulness were continued till the autumn of 1828. The infirmities of old age approached him so very gradually, that few of those works of faith and labours of love, in which he delighted, were relinquished by him, till he was called to exchange them for the nobler employments of heaven.

The last illness and dying hours of Mr. Wilks presented scenes of moral sublimity, eminently illustrative of the power of faith, and of the veracity of a covenant-keeping God. The following characteristic notices will bring him vividly to the recollection of those who had the happiness of a personal acquaintance with him :—

"In the autumn of 1828, that illness may be said to have commenced with our late revered friend, which, after many flattering alleviations, terminated his useful and happy career. The nature of his complaint was an inflammation of the stomach, superinduced, in all probability, by the anxieties connected with the effort to obtain a successor ; and by the doubtful situation of Tottenham-court Chapel, in consequence of the exorbitant demands made by its proprietors at the expiration of the former lease. During the various stages and fluctuations of his disease, he evinced an elevated state of religious

experience, and ministered to the edification of all around him. One Sabbath morning, he requested his grand-daughter to read the 46th, 87th, 99th, 122d, 132d, and 147th Psalms; after which he said—‘What do all these Psalms express?’ She replied, ‘I should rather you would tell me.’—‘No,’ said he, ‘I ask you.’—‘Well, I suppose,’ said his grand-daughter, ‘they express the blessedness and security of the church of God.’—‘Yes,’ replied he; ‘and the interest and delight every Christian must feel in its welfare! David says, I was glad when they said unto me, Let us go unto the house of the Lord. We should be glad, too, my dear, to be at the Tabernacle to-day. But it is well for us, that when we can go to Tabernacle no more, we shall have a better church—a better Sabbath—and (after a pause) a mansion in heaven!’

“On another occasion he said—‘Pray for me, my dear child; and tell me all the faults you see in me.’ His grand-daughter smiled; but he proceeded—‘I am serious. I shall love you, and thank you for it; and I will act so towards you: and let us always pray for each other, but never slander each other.’

“Feeling himself one day very ill, he said to the same relative, ‘I commit you to God, to whom I commit my own soul, and Tabernacle, and Tottenham Court, which are always on my heart.’

“On Christmas-eve, having so far recovered as to dismiss his medical attendants, he entered into a serious and edifying conversation on the subject of revivals. He said, ‘No one desires revivals more than myself; but a miracle only can produce them in England. Professors are so thoroughly mixed up with the world, in their habits, manners, and tone of conversation. There is so little of the simplicity of godliness: they are so frivolous, as well as so carnal. God only knows how I agonize over some of them.’ A near relative referred him to America, and said, ‘There the revivals appear real, and such as you would approve; without false enthusiasm and noise.’ His reply was—‘Well, I hope so; and the state of society there is not so corrupt. In fact, they have not had time yet to become so. They are, altogether, a new people; and luxury is not so mixed up with every habit as here. When first I came to the Tabernacle, the really pious people were always at it. Our week-night services were as well attended as those on Sundays; and, on Christmas-days, the place was crowded. Now, to-morrow there will be but few people; because they will be making their puddings, and preparing for feasting.’ An apology was made for them, that if they have family meetings, they require some preparation. ‘Well,’ said he, ‘let them meet their families, and be happy with them; that is quite right: but let them not forsake God for their families, or they and their families will rue such love.’

“After Christmas he greatly improved in health; and the first

meeting he attended was one for prayer, on a Monday evening, at the Tabernacle, commenced, for the first time, on that evening, for a revival of religion generally, and for a special blessing on that particular connexion. After he returned home, he inquired, with much animation, of his grand-daughter—‘Well, my dear, what do you think of our praying brethren?’ She answered—‘I have been much pleased.’ He proceeded: ‘Yes, indeed, they are my glory and joy. So humble, and yet so sensible; no stuff; no flattery; no speaking of me as the dear venerable saint, until I am almost sent into hysterics. Saint, indeed!—a poor worm! I can scarcely refrain from speaking aloud when such language, from the pulpit, sometimes frets my ear.’

“Though he appeared to recover, he did not seem unmindful of such arrangements as his expected dissolution might render desirable. He made up all his accounts to Christmas, 1828, and, in a memorandum-book, left the following solemn hints:—

“‘As my dear wife was well and dead in less than an hour, it behoves me to be prepared to meet God; and so to arrange my little worldly affairs as to give my successors as little trouble as possible.

“‘The salvation of my soul has been to me, for many years, a subject of primary concern; and I have no doubt, when Christ appears, I shall, through infinite grace, appear with him in glory.

“‘When I reflect upon my origin and early follies, I think no man could be more honoured than myself, in being put into the sacred ministry, and settled where I have been more than half a century. My spiritual connexions I sincerely love; and do most cordially long after their souls! May God ever dwell in the midst of them, with all his saving benefits!’

“With returning health, Mr. Wilks renewed, during January, his wonted toils; administered the sacrament to both his congregations, addressing them with peculiar affection; visited all the week-day and Sunday-schools; attended prayer-meetings; and entered with ardour into the business of the different religious societies to which he was attached.

“His grand-daughter calling on him one morning, found him very poorly. He said, ‘I believe I am not worse; but I have been reading the account of good Tyerman’s death, and it has nearly upset me. I dare not finish it. God’s ways are mysterious, but wise and good!’ On January the 21st, he attended the committee of the Village Itineracy as secretary; on which occasion Mr. Hill remarked how well and competent he appeared. In the afternoon, he conferred with his friends about the appointment of Mr. Campbell, whom, with the utmost confidence, he had recommended as his successor. When he returned to his chamber, smiling serenely, he uttered the mourn-

fully prophetic words—‘Well, now, my dear, my work is done, and I can die!’

“On January the 23d, he was found ill, and in bed; and complained much of nervous pain in the head, and evincing, at the same time, a slight confusion of mind. On the 24th, the pain and stupor increased. His physicians fearing an apoplectic attack, prescribed a blister. The symptoms being unabated on Sunday morning, cupping was resorted to, by which the head was relieved. On the evening of Lord’s-day, feeling himself partially revived, he proposed to read and pray. The 150th Psalm was read, and he consented to engage in prayer, in which exercise there appeared much of his accustomed vigour, both of thought and expression.

“On Monday, his head seemed a little more relieved; but his internal pain became acute. His family spoke of the arrival of his medical friends. He replied, ‘Man has no power; but we must not despair.’ Again he said, ‘We have no power.’ His son replied, ‘Not much.’ He proceeded—‘None, none!’ When his son expressed a hope that he might find some relief, he went on to say—‘We have no power; but we must not despair—not despond. I do not despair of my health, nor despond as to my soul. I know—know—know—yes, *know* my Saviour is Christ!—He has all power!’ After a short pause, he added, ‘I have no concern—no alarm—no uneasiness—not the slightest anxiety about my soul.’ ‘There is,’ said he to his son, ‘the promise of a glorious resurrection to everlasting life! How great is that blessing!—that is my joy!’ After another short pause, he added faintly, ‘That will do! I am not so fond as some of much ecstatic talk.’ Soon after this, he said to his beloved grand-daughter, who had taken the place of her father by his bed-side, ‘But, my dear, there is a *sine quâ non*.’ On being asked by his son, smilingly, what he meant, he answered, seriously and deliberately, ‘Serve the cause of God! Remember your promise;’ alluding to a promise of assistance in the purchase of Tottenham-court Chapel—‘Remember your promise: you know what I mean.’ His son replied, ‘If that be all, that promise shall be kept.’ When deeply affected and delighted, he stretched out his fevered hand to pat his cheek and head, and said, ‘My dear son!—my dear son!—God bless you, my dear son!’ and thereby really proving that love to that connexion, and the cause of Christ, was his ruling passion in the hour of death.

“On the 27th, his grandson by marriage, the Rev. J. Parsons, whom he greatly loved, perceiving that he was in great suffering, said, ‘I hope, sir, your consolations abound?’ He replied, ‘Sometimes I feel an entirety of comfort; but it is a sad thing to be a dumb dog.’ Mr. P. replied, ‘That, sir, has not been your character.’ Mr. Wilks answered, ‘No thanks to me for that. It is only as God gives

strength!’ He then asked where Mr. P. was going to spend the day? ‘At home, to prepare for the evening service,’ replied Mr. P. ‘Well,’ he kindly said, ‘the Lord be with you, go with you, and stay with you!’”

A female friend, after some conversation, repeated those lines of Watts :—

“ Jesus my God, I know his name ;
His name is all my trust,
Nor will he put my soul to shame,
Nor let my hope be lost.”

After a pause, he continued emphatically,—

“ Then will he own my worthless name
Before his Father’s face,
And in the New Jerusalem
Appoint my soul a place.”

“ On the 28th, his symptoms became more unfavourable ; all remedies seemed to be ineffectual. Throughout the day he evidently anticipated death. His sufferings were great—as great, perhaps, as nature could bear ; yet his fortitude was still greater. Mr. J. Parsons having reminded him of that scripture, ‘ We have need of patience,’ he answered, ‘ Ah, patient ! I try to be : that after having done the will of God, I may receive the promise.’ Mr. P. said, ‘ He is able to keep what you have committed to him.’ He immediately replied, ‘ Every whit.’

“ To the members of his family he said, ‘ Think of a covenant God ! But think, too, of your duties to a covenant God !’ This he repeated, adding, ‘ We come so short of his glory.’ To his house-keeper he said, ‘ You have taken God as your God. Cleave to him : confess him ; glorify him ; and rest on his promises—all his promises.’ About noon, he directed a short portion of scripture to be read, and chose the 62d Psalm ; after which, his son prayed, and he faintly said, ‘ Amen !’ About this time his grand-daughter inquired whether there was any thing he could fancy to take ? He kindly said, ‘ I cannot devise, nor you prescribe, any thing like Christ.’ To his physician, who inquired, ‘ how he felt ?’ he answered, ‘ I feel a disposition, doctor, to trust myself to God.’ That he thought himself dying, was obvious by the manner in which he said, when in an agony of pain, ‘ I can do nothing,’ but triumphantly added, ‘ But this God is our God, for ever and ever ;’ and then, very emphatically, ‘ he will be our guide even unto death.’ In the afternoon, when suffering severely, he said to his grand-daughter, who expressed her distress at seeing

him in such agony—"He will soon come, and heal all my sorrows;"—and afterwards, 'Oh! the exertion of dying; but he makes my bed.'

"Towards evening, the inflammatory action appeared to have spent its power, though it destroyed its victim; and he seemed to lie unconscious. His last audible expressions were uttered when his friend, Mr. Townsend, came, and sobbing, said, 'they had fulfilled his wish, and thought it would relieve his mind, to know that with Mr. Campbell all was arranged!' He lifted up his hand, and exclaimed softly, 'Thank God! God be praised! that is well!'

"Through Wednesday night the pain gradually subsided, and on Thursday morning he seemed to slumber—breathing more and more slowly and softly, till about seven o'clock; he then ceased to breathe, for he had fallen asleep in Jesus, whom he had loved so well and served so long.

"The funeral, which, in and out of the Tabernacle, was witnessed, with profound respect, by at least 10,000 persons, took place on Friday, the 6th of February. The order, which was remarkably well preserved, was as follows:—The corpse having been placed before the pulpit of the Tabernacle, Mr. Campbell, the appointed successor of Mr. Wilks, at half-past eleven gave out a hymn, and read the 15th chapter of 1st Corinthians. Dr. Morison, of Trevor Chapel, Brompton, by the appointment of the family, then offered up a prayer suited to the solemn occasion. Mr. Hill, the tried friend for more than fifty years of the deceased, delivered an impressive address, which all, and especially ministers, deeply felt. Mr. Campbell read for Mr. Hill, as his eye-sight failed him, a short account of Mr. W.'s last moments; when Mr. H. afterwards very briefly concluded. The procession (in which there were nearly one hundred ministers of all denominations, and some country brethren, who had come to London for the express purpose of showing respect to the memory of their lamented friend,) then moved to the place of interment in Bunhill Fields, when Mr. Hill read the latter part of the burial service of the Church of England at the grave. The pall-bearers were Drs. Winter, Collyer, Harris, Henderson, and Messrs. Hocklay and Platt. The scene was most solemn. Tears flowed from many eyes. Young and old evinced their sorrow and their respect; and all retired under the deep impression that a great and good man had fallen in Israel."

During Mr. Wilks's illness in November, a most interesting conversation took place between him and a friend who had happened to oblige him, and to show him some marks of peculiar attention—that friend was a Unitarian. One day Mr. W. said to him—"You cannot

be a Socinian!" His friend replied, "We do not like to be called by that name!" "But it is your name," said Mr. W. "though you say, we are Unitarians, and not Socinians. I am a Unitarian. I worship one Lord Jesus Christ, who is God over all, and blessed for ever!" His friend continued—"Well, sir, I say, let every man be fully persuaded in his own mind." "Yes," observed Mr. W., "but let it be on scriptural grounds, and after much examination and prayer. I, sir, am an old man, soon to meet God—and this is my hope—

‘Jesus, thy blood and righteousness,
My beauty are, my glorious dress,
’Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.’

and more—

‘Bold shall I stand in that great day,
For who aught to my charge shall lay?
Fully, through Thee, absolved I am
From sin and fear, from guilt and shame.’”

“There, now, I have done. I never wish to be always attacking people: but you are very amiable—very kind—and very clever: yet this alone will not do; and I wish to do you good, as you have done me.”

The friend with whom this sublime conversation was held, has since confessed how much he was interested and impressed, both by the manner and feeling of his venerable and dying counsellor.

To Mr. Mully, who was brought up in the Tabernacle connexion, and who had been introduced by him into the ministry, Mr. W. addressed himself one day calmly and kindly in the following terms:—"Well, Mully, I am going to die." "And then," as Mr. Mully states, "he spoke with the same placidity of his death, as though he had only been informing me he was going to

the country for a month, and was simply giving me directions how to act while he was absent."

In a letter written to Mr. Roby, of Manchester, in the month of December preceding, he particularly evinced the happy Christian frame of his mind. After stating that he had been ill, and still feared he should be laid aside for the winter, he added, "But though I am a suffering, I hope I am not a murmuring, servant of God: I feel satisfied with his will, and am ready for either world—for earth or heaven."

His will, bearing date the 2d of January, 1829, concludes in the following touching and eminently devout strain:—

"I conclude by expressing my affection for the managers, congregations, and brother ministers of the Tabernacle, and late of Tottenham Court Chapel; and my gratitude to God for their long attachment to me, their unworthy minister and friend. May God preserve them pure in doctrine and practice, and bless us with a happy meeting in glory, through Jesus Christ our Lord."

Thus lived, and thus died, the Rev. Matthew Wilks, fifty-three years the gifted, faithful, laborious, useful, and beloved pastor of the Tabernacle and Tottenham Court Chapels, and one of the most zealous promoters of the cause of Christ both at home and abroad.

On the following Lord's day, funeral sermons were preached, at the request of the family, in the morning, by the Rev. George Collison, at the Fitzroy Schools; and in the evening, by the Rev. Andrew Reed, at the Tabernacle. These excellent discourses are both published, and must be very acceptable to all who knew and loved the deceased.

We shall close this brief and imperfect memorial of this good and great man, by attempting to sketch the leading features of a character which was strongly

marked, and which deserves to be had in everlasting remembrance.

1. He was a man of masculine intellect.—His thoughts were in general vigorous and original, and always the opposite of what is weak and common-place. In the pulpit, and in more private situations, he often evinced talents of the first order, in conducting a particular argument. And if, by some of his brethren, he was surpassed in mental polish, and in continuity of thought, to none was he inferior in the force and justice of his sentiments. Like all men, however, of considerable powers, he was the subject occasionally of strong prejudices.

2. He was a man of great practical wisdom.—Human nature was his constant study. In prosecuting this study, his opportunities had been ample; but his real acquirements in it far surpassed those of public men in general. He could sift, with remarkable success, the pretensions of an individual, and could often detect a weak or a vicious point, which other men did not so much as suspect. Upon this part of Mr. Wilks's character, Mr. Burder observed, in his funeral sermon, the notes of which we have seen, that "he had a remarkable insight into the human character. He knew much of human nature, and showed a penetration in discovering the dispositions of men, beyond any one I ever knew. This rendered him a very useful member of the committee of examination in the Missionary Society. His talent in this particular was certainly of a very superior order, and it enabled him also to make uncommon appeals to the consciences of his hearers." It was this feature of his character which drew towards him, in private life, so many persons eager to share his advice, and to make him their counsellor in almost all the practical

movements of existence. It was this, too, in public committees, which attached an almost apostolic weight to his opinions, and which led all wise and prudent men to reflect ere they differed from him.

3. He was an enlightened and steady divine.—During a very protracted ministry, which had been greatly blessed of God, he was never known to waver or vacillate in a single point of Christian theology. He commenced his career with a clear, and affecting, and influential view of the doctrines of grace, and he continued steadfast and unmovable till his Lord came. In his funeral sermon for his deceased friend, the Rev. George Burder well observed of him, that “ he had a correct and extensive knowledge of the gospel, in all its parts ; not confining himself to two or three of its principal points, but embracing the doctrinal, experimental, and practical parts of religion ; as appeared in a small tract which he published, in which he showed the harmony between God’s promises and men’s duties. He preached the gospel constantly, clearly, and fully, but always practically : he was neither Arminian nor Antinomian.”

With an attachment inviolable to the doctrines of election—effectual calling—justification by faith alone, without the works of the law—and the final perseverance of the saints, he was, beyond all doubt, a preacher of the most practical order. He was a faithful reprover of sin. His appeals to the conscience were unhesitating and direct. Never did he lose sight of man’s accountability. He was not like many, who corrupt the word of God under the mask of a professed attachment to free and sovereign grace. He felt strongly that Christ was not the minister of sin. He never dreamt, with enthusiasts and Antinomians, that Christ came to destroy the

law, or to absolve us from a single moral obligation. He dealt most faithfully with all the different kinds of religious professors. His knowledge of the human heart, and of the word of God, enabled him to reprove, rebuke, and exhort with all long-suffering and doctrine. His addresses to the consciences, both of saints and sinners, were very awakening. He knew how to wield the terrors of the law in a due subserviency to the proclamation of mercy through Christ Jesus. Fidelity to the souls of men was his great aim, and to this all other departments of his ministry were rendered subservient. Nevertheless, he knew how to speak a word in season to them that were weary. He could unfold the tenderness of the Great Shepherd, and show the security of his little flock. To the afflicted in spirit he could minister the balm of heavenly consolation; and he well knew how to bind up the broken in heart.

4. He was a man of extraordinary influence.—In the present age there is not a single minister among Dissenters whose influence is greater than was that of the deceased. Were we to speak of the numerous charities he established, of the sanctuaries he reared, of the societies he instituted, of the tens of thousands he raised, of the multitudes of poor brethren he assisted, of the control which he exercised over the opinions and property of the wide circle in which he moved, the public would scarcely credit our report. His real worth and wisdom were perceived, and therefore he was confided in. Hence, too, his advice, in certain critical situations, was regarded with that deference which real character, when combined with great practical skill, rarely fails to inspire. Thus, often, in the disposition of property, individuals sought counsel from the deceased, because they knew that in

appealing to him they were asking the best uninspired advice.

5. He was a man remarkable for his kindness and fidelity to young ministers.—With an exterior, at first sight, somewhat forbidding, he knew well the heart of a young minister, and could speak to him in a manner, as many living witnesses could testify, calculated to cheer him amidst the difficulties and discouragements of his opening ministry. But his kindness was always blended with fidelity, and bespoke a fatherly solicitude for the true welfare of the young evangelist. He knew how to caution and rebuke, as well as instruct and animate.

6. He was a man justly celebrated for the help often afforded by him to poor and distressed ministers.—Of the many faithful and able ministers who labour in the British metropolis, it may be safely affirmed, that no one was a greater friend to his needy and suffering brethren than the Rev. Matthew Wilks. Instances might be mentioned, indeed, of a liberality most prompt, sympathizing, and even splendid. Many in heaven, and not a few on earth, could tell how he cheered their drooping hearts, and sent them home to their needy and destitute families praising and blessing God. We could name such instances, but forbear.

7. He was a man of a most affectionate heart.—Those who knew him not, or who viewed him at a distance, were in danger of drawing an opposite conclusion. But his friends knew well how he loved them. It was, indeed, a high Christian gratification to spend an hour in private with him, and to receive the accustomed marks of his friendly regard. He was not like some, who find a new friend every day, and who, after the most extravagant pretensions of regard, abandon old

associates. Fidelity and steadfastness were the distinguishing features of his more intimate fellowships. The strength of his mind gave a character of stability to all his friendships, and rendered them an object of deep and sacred regard by all who shared them.

8. He was a man eminent for his sympathy with the oppressed.—It was not because the breath of calumny had swept over the surface of a character, that he was tempted to abandon it. No : he knew that good actions are often liable to misconstruction, and that some of the best of men have been cruelly aspersed. While he was bold and determined against sin, never did a more sympathizing judge sit upon the merits of any character that happened to have passed under a cloud. If he was convinced that the individual accused was really upright, he would do his utmost to re-establish him in the public confidence ; or if he could not exculpate him from all blame, yet if he saw him humble and repentant, he would take him by the hand, and endeavour to prevent him from being swallowed up of over-much grief. He felt the force of that apostolic injunction—“ If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness ; considering thyself, lest thou also be tempted.”

9. He was a man of great generosity of character.—He did not urge others to be liberal, while he was himself niggardly. He gave at one time, we are informed, £300 to the London Missionary Society, besides innumerable donations of a smaller amount to that and other institutions. Indeed, he was always ready to distribute, and willing to communicate. One noble act of his generosity, which has come to our knowledge, deserves particularly to be recorded. He had a small incumbrance on part of a freehold estate, at the east end of London.

That estate was previously mortgaged for a large sum. The mortgagee sought to foreclose the mortgage, and gain the estate. The parties were poor, though respectable, and, resident in Wales, could not make a title to the estate. To secure his own incumbrance, Mr. Wilks came forward, and rescued the estate from the mortgagee, and then prosecuted the suit of foreclosure in Chancery, till he acquired the absolute right of the whole estate. Because legally and honourably the owner, he let it on building leases, and greatly improved it, till it became worth from 8000 to 10,000 pounds. By sale of a small part to the Trustees of the Commercial-road, and by the rents, he at last reimbursed himself the principal money he had advanced, with interest; and then, though the estate was his own, he sought out the heirs of the original parties, called them to London, showed them the accounts of all his receipts, and divided it into three parts, and settled it on them, for themselves and their families, and made two of his Tabernacle friends their trustees; thus presenting to strangers, with unexampled liberality, an estate worth then at least two hundred pounds per annum, and which will produce, at the expiration of the leases, one thousand pounds a year! His real motive in this affair was an almost romantic sense of honour, and a desire to show the real effect of religion, in producing disinterestedness in the human heart.

10. He was a man of prayer and deep and chastened devotion.—It was impossible to listen to his more private prayers without feeling that he was a man of God. There was an unction upon his spirit, that kindled a flame in other bosoms. It was most edifying to join with him in this holy exercise, especially of late years, since age and experience had mellowed his spirit. He

was accustomed to press the duty of prayer on young ministers, and those who knew him best were fully aware that he daily walked with God.

It may be said, then, had he no faults? Was he altogether perfect? No, by no means. His failings were as obvious as his excellencies. He was, perhaps, too impetuous; sometimes too inconsiderate of the feelings of others; and was apt, occasionally, to indulge unduly a certain vein of wit and sarcasm which belonged to him. But is it not human to err? and may we not be permitted to throw the mantle of charity over a character adorned by so much Christian excellence? Never was any man more sensible of his imperfections than the deceased. He was the first to feel and to confess his errors; and there are not wanting instances in his history in which he has acknowledged his fault at the very moment it was committed.

How delightful to contemplate the death-bed of such a man! To see him full of days—full of faith—full of honours, yet, as a humble penitent, throwing all at the feet of Jesus, and crying, as it were, with his last breath—“God be merciful to me a sinner!” How should the impenitent, the self-righteous, the unconcerned, tremble while they mark the calm and holy surrender of such a spirit! How should the aged dying Christian rejoice, to mark an additional proof of the divine power and faithfulness of his gracious Redeemer! How should ministers be stimulated to renewed diligence and fidelity in the work of God, when they see how he sustains and how he crowns his faithful servants! Oh, the unspeakable honour of being made wise to win souls! and oh, the transporting bliss of being enabled to taste the sweetness of that Redeemer’s love whom they have made

known to others as the consolation of Israel! Let the churches of Christ unite in imploring that he would heal the breaches he is making, and that as the fathers of many of our Christian institutions are dropping one after another into the grave, a double portion of the Spirit may rest on those who are called to enter into their labours. Blessed be God, the Redeemer liveth, and remains the same yesterday, to-day, and for ever. When Elijah ascends to heaven, his mantle shall fall on some surviving prophet, and thus shall the bright succession of apostolic men be perpetuated till time shall be no more.

The following anecdotes respecting Mr. Wilks will not be unacceptable to those who knew him. The late Rev. John Hyatt, for many years his colleague in the ministry, bore an affectionate testimony to his worth and generosity:—

“To me,” said he, “he was indeed a brother beloved, and during a period of twenty years, in which he was my coadjutor, an angry word or look was never exchanged. He was also the good Samaritan to many a poor and afflicted minister, and was often relieving their necessities, either from his own purse or the purses of friends, whose high views of his integrity gave him a kind of stewardship over their charities. Let me relate one fact: a poor minister, from a distant part, and not one of his own denomination, came to London in great distress; he laboured among a poor people, who, owing to the failure of the staple manufacture of the country, were unable to support their pastor. In consequence of this failure, the poor man was £30 in debt to his baker, for bread for his numerous family; he called on Mr. Wilks and told him the facts, stating, that he intended to solicit aid from his own denomination. In his laconic way he said, ‘It will not do; your scheme will ruin you. If your people know that you are in debt, they will look down upon you as long as you live. You must go to-morrow (the Sabbath) to G——, and preach twice, and come to me on Monday afternoon.’ As soon as this minister had left the house, he put down his own name for a certain sum, and then went forth among his friends and collected £35, without informing them of the name of the person for whom they gave their donations. On the

Monday afternoon the minister returned, when he put the above sum into his hand, saying, 'Return this night by the coach, and when you arrive at home, retire with your wife, and tell her what God hath done for you and yours; go down upon your knees, and bless him for this deliverance, and be sure you do not let any one know of your embarrassment, or of the design of your journey to London.'

Mr. W. knew well how to administer seasonable reproof, when it was necessary.

"On one occasion, when a rich man commenced a very excellent institution, by putting down his name for a small sum, he was so offended, that he refused to have any thing to do with it; observing, 'You have strangled the child in its birth, when you should have nourished and cherished it, until you had set it upon its feet.'

"Once travelling with a young nobleman, and a female of very improper character; the nobleman degraded himself by engaging in conversation with the coachman and this female, in a highly offensive way. When an opportunity occurred, he looked seriously in the face of his fellow-traveller, and said, 'My lord, maintain your rank.' The nobleman felt the reproof, turned away from the coachman and the woman, and directed his conversation to him, in the most pleasant and gentlemanly manner, through the remainder of the journey. When they parted, he asked the name of his reprover, thanking him for his faithfulness, said he hoped long to remember his reproof, and that he should ever recollect his name with respect."

The following character of Mr. W., drawn by the able pen of Dr. Reed, will approve itself for its truthfulness to all who really knew the deceased:—

"Mr. Wilks was a very extraordinary man. Fully to develop his character is no easy task. Neither superficial nor distant observers could understand it. Its peculiarities were obvious, as peculiarities; but the immediate reasons, and remote designs of them, were too profound to be fathomed by ordinary minds. They had a purpose equally honourable to himself, and useful to society. The fact is, he could gauge the public mind; and, being anxious to lead it right, he laid hold of its salient points with a master's hand. He knew that none of its workings or windings could disconcert him, and felt that he could redeem himself, at any moment, from any descent he might make in speaking. He did descend often, but always that he might ascend with more success, and elevate others. Like the Apocalyptic angel, he came down only to bind 'Satan,' or unloose his prisoners. There was more wisdom in his jokes, than in most men's philosophy,

and more argument in his raillery and emphatic interjections, than in ordinary men's demonstrations. He saw through character at a glance, and by a look or a tone convinced his auditor that he was within his grasp. He could wither the very soul of the deceitful, without saying any thing that could be resented; and, with equal success, he could win the filial love and confidence of the simple-hearted. Uprightness and humility had nothing to fear in his presence; pride and pretence had nothing to hope. Or if, in any instance, he was proved to be wrong in his estimate of character, the far greater number of his promptest judgments have been confirmed by the public, and the public benefited by them.

"Those who have never moved in Mr. Wilks' circle, cannot conceive either the kind or degree of influence which he had in it. The wisest looked up to him for counsel, as meekly as the weakest did for consolation. The young had as much confidence in his heart, as the old in his judgment. The poor knew his benevolence, and the rich appreciated his disinterestedness. All admired his talents. Well they might; these were of a high order indeed. It would be difficult to give them a precise name; but far more difficult to parallel them in all respects. They did not dazzle nor fascinate; but they commanded respect, and kept it during half a century, amidst all the fluctuations of metropolitan popularity. Accordingly, his sermons, even since his eightieth year, were as much admired on their own accounts, as welcomed on his account."

M E M O I R

OF THE LATE

REV. JOEL ABRAHAM KNIGHT,

OF LONDON.

THOUGH a man of extreme modesty, and of retiring habits, the subject of this memoir was a minister of indefatigable zeal in the cause of Christ, and took an interest, beyond that of many, in the formation and early proceedings of the London Missionary Society. His surviving daughter expresses herself in reference to her revered parent in the following terms :—

“The formation of the London Missionary Society is an event not within the compass of my recollection ; but I have frequently heard my late dear mother refer to it, and to the intense interest my father took in all that pertained to the institution. His days and *nights* were given to assist the Rev. Messrs. Eyre and Love ; and there is reason to believe, that his close attention to this department of labour, might, and did, prevent his more public attendance at the early meetings of the Board. His heart was in the good and great work to the last, though a protracted and painful affliction deprived him of the ability of actively serving the cause.”

Mr. Knight was the intimate friend of the Rev. Matthew Wilks, and the following autobiography, communicated to that venerable servant of Christ, and published in the Evangelical Magazine for 1808, will be read with deep interest by the religious public. The document is described in the following terms :—

“Brief memorials of covenant mercies, bestowed by ‘the God of all grace,’ on J. A. Knight, his unworthy servant in the ministry of the gospel. ‘Thou shalt remember all the way which the Lord thy God hath led thee.’ Dent. viii. 2. ‘And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom, to whom be glory for ever and ever. Amen.’ 2 Tim. iv. 18.

TO THE REV. M. W—.

“MY DEAR BROTHER,

“In the course of your long experience, as a minister of the gospel, you have no doubt made some profitable reflections on the pious resolution of the patriarch Jacob, when he said to his family, ‘Let us arise and go to Bethel, and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way that I went.’^a But there is one thing in this pleasing part of sacred history, which shows that even the best of men are apt to forget the most evident displays of the Divine goodness; for even Jacob was reminded by the Lord of his own vow, before he went to Bethel and built an altar.

“Your request that I would give you a brief account of the Lord’s dealings with me, led my thoughts to the above passage, which at once sets my duty and my insensibility before my eyes. Alas! how often I lost sight of the God of my mercies, and the mercies of my gracious God! Oh that, whilst I muse on the years that are past, the fire of divine love may be kindled in my heart, and sweetly constrain me, with the sacred Psalmist of Israel, to cry, ‘What shall I render unto the Lord for all his benefits towards me?’

“I was born at Hull, in Yorkshire, on the 23d of April, 1754; and when about nine years of age, was brought to London, at the particular desire of a near relation, who, having no children of his own, had resolved to adopt me as his son. I was left an orphan when about fifteen; and can never sufficiently admire the goodness of the divine Providence, in providing me such an asylum as I found in my kind friend and his ever-to-be revered partner. Soon after I came to London, it pleased God to give a very favourable turn to the temporal affairs of my friend, who entered into an extensive line of business; and as he had marked me out in his own mind as his successor in trade, I was, though much against my own inclination, apprenticed to him.

“When about seventeen, I took great delight in reading. My heart was captivated by plays, poetry, history, and novels; and almost every shilling which the kindness of my friends imparted, was spent in procuring these, or in attending the theatres. When the period of

^a Gen. xxxv. 4.

the termination of my apprenticeship drew near, I looked forward to it with delight, as to a time of emancipation from bondage; and, indeed, through infinite mercy, it proved such, but not in the way that I expected or desired; for then it was that the Friend of sinners, who came from heaven to proclaim liberty to the captive, broke the iron yoke of bondage to sin and Satan from my neck, and gave me, in his matchless love, to prove that 'his ways are indeed the ways of pleasantness, and that all his paths are peace'

"It was, to the best of my recollection, in the month of July, 1775, when Jesus sent from on high, and raised my soul from the pit of corruption; and the circumstances which led to that blessed event are, to myself at least, too remarkable to be past over. I had formed an intimate friendship with the son of our next-door neighbour, a youth of my own age and views; and such was our mutual attachment, that we were seldom apart after business was closed; and on the Sabbath afternoons we were almost invariably together. We had, as usual, made an appointment to spend the next Sabbath afternoon together; but our design was disappointed by the great Disposer of all things, for an end which I little expected. When I saw my young friend on the following evening, he told me, that in taking his usual walk in the fields, he met one of our former acquaintances, who had been hearing the Rev. Rowland Hill, in White Conduit Fields (where this person had some time before been called, under the preaching of that valuable servant of Jesus); 'And would you think,' said he, 'Frank took me to task, and counted me a sabbath-breaker for only taking an innocent walk after church, (though it should have been observed, that this said innocent walk generally led us to the ale-house!)' I well remember we both joined in laughing heartily at his fanatical folly: and, to my shame I confess, that I went to the most shocking length of ridicule and blasphemy respecting the things which I knew not. In the midst of this awful act, my conscience was struck with the arrows of conviction, which stuck fast in my soul; and, under feelings which are not to be described, I took an abrupt leave of the young man, and went home, resolved to search the word of God for myself, deeply conscious how shamefully I had despised and neglected it.

"As I read the holy Scriptures, light broke in upon my dark mind; and from a sense of my misery and guilt as a sinner, I began to feel my need of prayer. At the house of one of Mr. Romaine's people in the city, whom I sometimes visited, as the old friend of my dear mother, I recollected having seen a little manual of Prayers for every Morning and Evening in the Week, by the late Mr. W. Mason; and I believe the first sixpence which I ever spent in sound divinity, was in the purchase of that little book; for which I have to this day reason to be thankful.

“ Situated as I then was, it was impossible that such a change as I had felt, could pass on me unnoticed : I was no longer the gay, thoughtless creature which I had been : of such laughter I could now say, with the wisest of men, ‘ It is madness ;’ and hence I soon became, in my turn, the butt of ridicule and contempt :—but this was not all ; I was now out of my time, and a wide world before me, without property, and repeatedly threatened with the withdrawment of favour from the only earthly friend I had who could assist me. Under a sore conflict on this account, I well remember wandering in the fields one afternoon. Forlorn and disconsolate, at length I sat down on a bank, and begged of the Lord to give me counsel and comfort from his divine word, which had become ‘ the man of my counsel.’ On opening my Bible, that scripture immediately presented itself to my view^a—‘ Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brother, or children, for the kingdom of God’s sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.’ I laid but little stress upon my opening the book on that particular passage, though it was very singular, but I was led to conclude that the word was given me from God ; 1. From its exact suitability to my particular situation ;—2. As I saw in it that no man can be a decided character as a Christian, without incurring the hatred and opposition of the world ;—3. I was led from this infallible promise of God our Saviour to rest assured, that those who, through grace, were enabled to act with holy consistency of character, would, in every trial, find that divine Friend with them who has engaged by covenant, by oath, and promise, never to leave nor forsake the soul he has loved. Thus was my darkness turned into light ; and I returned home, filled with joy and peace in believing.

“ A temptation now beset me, not I suppose very uncommon to those young professors who have been left in the days of their unregeneracy to associate with dissipated characters, viz. What shall I do to shake them off ?—but this, like many other fears which have assaulted me in my way, was totally needless ; for no sooner did they learn that I had become a Methodist, and, as some of them were pleased to term it, gone mad, than they saved me all the trouble on this ground, by withdrawing themselves from me.

“ There was, however, one of my former companions in sin and folly, whom I would gladly have sought after, (I mean the man whose faithful reproof, though directed to another, was spoken through him to my heart) ; but he had, in the interval, married, and removed from the place where he lived when I first knew him ; but

^a Luke viii. 28—30.

as he was, in the sovereign appointment of Providence, to be the instrument of greater good to my soul, I was directed to find him out in the following singular way :—I had then an only sister, who lived at Brompton ; and on the Easter Tuesday morning, I set out from home with the view of spending the day with her. Just as I got to Hyde Park Corner, two persons overtook me, walking at a quick pace, and as they passed, I heard one of them say to the other, ‘ I hope Mr. Romaine will not have taken his text before we get there.’ ‘ What,’ said I to myself, ‘ is Mr. Romaine going to preach hereabouts this morning ?—then I will go and hear him too.’ I followed them to the Lock Chapel ; and one of the first persons whom I saw on entering it, was the brother of my former acquaintance, from whom, after service, I learned the place of his brother’s abode ; and it was not long before I went to his house. With mutual and cordial greetings we once more met ; and on the best of principles that friendship was again renewed, which only terminated with his life. Seemingly fortuitous as this incident was, I consider it as one of the most important turns of my life ; and the subsequent part of my narrative will fully prove how very closely my future prosperity and comfort stood connected with it. ‘ Thus,’ as an excellent writer observes, ‘ if we look back upon our past experience, it will generally be found that the leading facts, which gave a direction to all that followed, were not according to our own choice or knowledge, but from the hand of an over-ruling Providence, which acts without consulting us.’^a

“ In the person above referred to, I found what I much wanted—a spiritual guide and counsellor. With religious books, except my Bible, I had little or no acquaintance : in this particular he was very useful to me, especially by putting the Rev. J. Newton’s Twenty-six Letters, under the Signature of Omicron, into my hands. He also introduced me to a prayer and experience-meeting, which proved a great blessing to my soul ;—and first took me to Tottenham-court Chapel, to hear the gospel. With him I also constantly attended the ministry of the late Mr. Toplady, at Orange-street Chapel, on Sunday and Wednesday evenings ; and I trust, for the preaching and writings of that eminent servant of Christ, I shall have cause to be thankful to God through all eternity. In attending at that chapel, I first met with my dear partner in life, whose constant affection, and unremitted regard for my happiness, I desire thus to acknowledge. We were married November 3d, 1776. As our connexion took place without the knowledge of my relations, they were much incensed ; and I was, in consequence of it, with an increasing family, exposed to many

^a See Jones’ Life of Bishop Horne, p. 20.

trials and difficulties : yet, in the midst of all, I trust I know something of that scripture—‘ Better is a dinner of herbs, where love is, than a stalled ox, and hatred therewith’^a—and that in a sense, and with a joy, which made ample amends for all.

You, my dear brother, know by experience, what a pleasure the Christian traveller feels in setting up his way-marks, and reviewing the Ebenezers of past mercies ; and therefore you will allow me to point you to one which I can never forget whilst memory remains :— When thus pressed with temporal difficulties, I was one night, after retiring to rest, ‘ communing with mine own heart on my bed,’ and ruminating on the past events of my life—sleep departed from my eyes ; and about midnight, I felt something of the meaning of that scripture, where it is said of the father of the faithful, ‘ an horror of thick darkness fell upon him.’^b It seemed as if all the sins of my childhood, youth, and manhood passed in gloomy succession before my eyes ; and, in the agonies of black despair, I was brought at last to this conclusion—that, consistently with the holiness of God’s nature, and his inviolable regard to his divine perfections, I never could be saved. Just as I came to this point, my dear wife, in her sleep, repeated with a peculiar emphasis, those words in one of Dr. Watts’ Hymns—

‘ His powerful blood did once atone,
And now it pleads before the throne !’

Language cannot describe what I felt from the effect which was produced in my mind ; yet unbelief suggested, ‘ These are only the words of Dr. Watts ; they are not the words of God ;’—but, said I, are they not warranted by the word of God ? and then these scriptures came with divine power to my soul—‘ Come, now, and let us reason together, saith the Lord ; though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool.’^c Again, in Heb. vii. 25, ‘ Wherefore he is able to save them to the uttermost that come unto God by him ; seeing he ever liveth to make intercession for them.’ But especially 1 John i. 7. ‘ and the blood of Jesus Christ his Son cleanseth from all sin !’ Oh, how much did I find in these *great little* words, all sin ! When my dear partner awoke in the morning, I asked her if the above words of Dr. Watts were not in her mind while she slept ; she answered, ‘ Yes ; and they were sweet indeed to my soul.’ I then opened the matter to her ; and we mutually rejoiced in God our Saviour.

“ I will now proceed to consider the leading of my gracious Lord, in preparing the way for my entrance into the sacred work of the ministry ; and, blessed be his holy name, in this, as in my call to the

^a Prov. xv. 17.

^b Gen. xv. 11.

^c Isa. i. 18.

knowledge of himself, I was found of him whom, in this sense, I did not seek. My old and esteemed friend, the late Mr. John Ledward, many years clerk of Spafields Chapel, had often pressed me to go with him to a meeting, which has been held there for some years on Monday evenings, for young men to engage in prayer, and exercise their gifts, by speaking from a passage of scripture for about a quarter of an hour each; but as the proposal was not agreeable to me, I declined it; till at length I was overcome by his importunity, and went with him on Monday evening, February 11, 1782. One of the gentlemen of the committee, who presided on those occasions, asked me to engage in prayer; with which request, after some hesitation, I complied; and while the clerk and people were singing a few verses of a hymn after prayer, the gentleman pressed me (as but few of the young friends who used to speak were present) to give a word of exhortation. I was struck with the sense of my entire unfitness; and the clerk was obliged to give out an additional verse or two, before I would consent. However, at length, I opened the Bible, and said something in a very crude and unconnected way, on Proverbs iii. 35. 'The wise shall inherit glory; but shame shall be the promotion of fools.' The friends present expressed much kindness, and pressed me to come again. From that evening, I continued to meet with them regularly; attended merely from the pleasure and profit which I found in their society, and, without the least idea of what proved the eventful issue. On Monday evening, April 15, 1782, just as I was about to stand up, and, in my turn, address the people, to my great mortification the late Mr. Wills, and another minister, came into the chapel, and sat down at the table before me. I was instantly seized with such a trembling, that I could scarcely find the text, or read the words, which were in Rev. xv. 2, 3. 'And I saw, as it were, a sea of glass, mingled with fire,' &c. Having got through the appointed time for speaking, with much embarrassment in my own feelings, I sat down abashed and confused. After the service, I would fain have crept out; but the Rev. Mr. Wills, with great pleasure in his countenance, beckoned me to him, and made me promise to call on him ere long; and it was not long, indeed, before I saw him, on an occasion very far from my thoughts that evening; for the very next day, my friend who conducted our little society, came about one o'clock from Mr. Wills, to say that I must preach in his stead, at Lady Huntingdon's Chapel, in the Mulberry Gardens, and that he would take no denial;—however, I immediately went with my friend to Mr. W. and entreated to be excused; especially on the grounds of youth, inexperience, and want of preparation. Mr. Wills only smiled at me, and told me to go, in the strength of the Lord; and trusting in him, he would not leave me. As I saw it must be so, I went with the friend who brought me the message; and oh, what did I feel when I came to the place, and beheld

a multitude assembled to hear an old experienced minister of the gospel; and I, a poor unlettered stripling, sent in his room! I pleased the Lord to give me a degree of comfortable enlargement in prayer; and I was enabled to speak on that text, 'My beloved is white and ruddy, the chiefest among ten thousand,'^a with a liberty of spirit and utterance beyond what I could have expected. From this memorable evening, doors were opened for me in various places; and I was led on, by the good hand of God, from step to step, until I was, with five other young men, set apart for the work of the ministry at Spafelds Chapel, on Sunday, March 9, 1783.

"To the affectionate regard of my late dear friend and patron, the Rev. Mr. Wills, I was indebted, under Providence, for admission into Lady Huntingdon's connexion; being appointed master of the charity school, and assistant preacher at Spafeld's Chapel. With him I continued to labour, as a son with a father, in the gospel, for above five years; and shall ever remember, with gratitude, the goodness of my God, and the kindness of that dear people; but, alas! an unhappy dispute took place between Lady H. and Mr. W. which procured his dismissal from the connexion, and (as I must either give up my friend and patron, or quit my post,) led to my withdrawment from the chapel.

"An apparently unanimous invitation was now given me to serve Pentonville Chapel, which, with the advice of my friends, I accepted. The chapel was opened on Sunday, Sept. 28, 1788; and I quitted it at Midsummer, 1789. My reasons for so doing are so generally known, that it is unnecessary to repeat them here. Painfully as my short period of service in that place was spent, in many views I humbly hope the word of God did not fall to the ground. Previously to my leaving Pentonville Chapel, I had the honour and the happiness of preaching several times to my dear old friends at the Tabernacle and Tottenham-court Chapel; and when my dear and honoured friends, the late Messrs. Keen and West, found my ground at Pentonville, from the offence which the gospel gave, would not long be tenable, they gave me a most cordial and affectionate invitation to settle in their connexion. With joy and gratitude I accepted it; and in the review of fifteen years, spent in my blessed Master's service, I do most thankfully bear this testimony to the uninterrupted kindness of the worthy managers and ministers in that honoured part of the Lord's vineyard! nor do I think it can be said with truth, that any minister has ever laboured amongst a more kind and indulgent people.

"It has now pleased the Lord to continue his fatherly rod upon me for above twelve months; and how it may please him to dispose

^a Song v. 10.

of me, is in his own eternal mind. The desire of my heart, I humbly hope, is, that his holy will may be done with me and by me; and for his appointed time would I be found waiting, even till he who took me at first, in his providence, from the dust; and then, in the day of his power and grace, raised my sinful perishing soul from the pit of destruction, shall say unto me, even unto me, 'Come up hither.'

"I know not how to conclude this long letter more properly, than with the following lines of the late Rev. Mr. Toplady; which are at once expressive of my past experience and my supreme desire.

'Kind Author and ground of my hope,
Thee, thee for my God I avow;
My glad Ebenezer set up,
And own thou hast help'd me till now.

'I muse on the years that are past,
Wherein my defence thou hast prov'd;
Nor wilt thou relinquish at last
A sinner so signally lov'd.'

—That he may long spare, and abundantly bless you, in your soul and in your labours, is the sincere prayer of,

"Dear Brother, yours in the Gospel of Jesus,

"J. A. K."

The early part of Mr. Knight's youth was so strongly marked by a dislike to literary applications, that at the age of fourteen he could scarcely read or write; but after he had reached that age, his attention to these necessary acquirements was suddenly aroused, and his application in the pursuit of knowledge was as ardent as his previous inattention had been culpable. This may appear, at first sight, a circumstance of little importance; but when we consider it as preparatory to that scene of activity and usefulness for which his gracious Master had designed him, this seeming insignificance vanishes; and we cannot fail to esteem it the first step in the leadings of that Providence, which "ordereth all things both in heaven and in earth."

From this period to the time of his conversion, the whole of his leisure hours were devoted to reading or

gay company. After that memorable event, his thirst for knowledge was rather increased than diminished; but as God had been pleased to show him the error of his former ways, his object in these pursuits was entirely changed. His first essays at composition were inserted in the Gospel Magazine, about the latter end of the year 1779, and in the following year, under the signatures of Philemon, and J. A. K. The Magazine was at this time under the direction of the late Rev. A. M. Toplady; for whose memory Mr. Knight had the highest regard, and whose ministerial exercises had made so deep an impression upon his mind, that he could scarcely ever mention his name without emotion. We feel the more inclined to be particular on this subject, as it will remove the imputation of precipitancy from the conduct of Mr. Wills, in wishing him to supply his place upon so public an occasion, in a few days after his first hearing him; as we have to remark, that these essays were pointed out to Mr. W. by a friend; and, together with his hearing him, gave Mr. W. so high an opinion of his talents and piety as to induce that request.

Mr. Knight's respect for the memory of one of his relations, and a wish to avoid wounding the feelings of another still living, has doubtless led him to glance very slightly at the opposition he endured in his outset in the Christian career. These were particularly painful to his susceptible mind; but the God who gave him grace, added strength to that grace, and enabled him to persevere to the end. In this trying season he experienced the directing hand of Providence, at a time, and in a manner, too interesting to permit our passing over it in silence. One Thursday evening, after the business of the day was over, he was about to leave home for Orange-street Chapel, when this relation called him aside, and

expostulated with him very severely concerning his religious views ; promised to be a greater friend than ever to him, if he would renounce his new companions ; and threatened to discard him, if he still persisted. After his friend had left him, he went out, much distressed in mind, not knowing what to do. His steps led him apparently insensibly to Orange-Street Chapel, where he arrived so late that the prayers were over, and Mr. Toplady had just opened the Bible to give out his text, when, under the direction of an over-ruling Providence, he read these words, “ Regard not your stuff ; for the good of all the land of Egypt is yours.”^a This passage, and the reflections made upon it, were, under God, so forcibly applied to his particular case, that all his doubts were removed, and he was enabled to give up all for Christ.

The steps preparatory to his ordination, and his subsequent engagement at Spa Field’s Chapel, are too amply noticed in the narrative, to need any further addition, except to observe, that it appears by his letters during his engagement there, he received invitations from several congregations to settle with them ; from the church in Jewin-street, to succeed his dear friend, the Rev. Mr. Woodgate, and from the congregations at Hackney, Brighton, and Orange-street ; but his affection for Mr. Wills, and above all his manifest usefulness in the connection, led him to decline their offers.

About five years previous to his death he was attacked with a very severe cold, which was followed by dropsical symptoms to an alarming degree. These were removed after a length of time, but left so great a degree of weakness as to render the rest of his life rather a series of repeated relapses and partial recoveries

^a Gen. xlv. 20.

than positive restoration to health. In these intervals of comparative recovery, although removed from that extensive field of exertion in which he had previously moved, yet he was always anxious to embrace every opportunity to proclaim the name of his blessed Master, and of attending the administration of the Lord's Supper; and on such occasions both his soul and body were usually much refreshed.

A few extracts from his diary will show the devout state of his mind. It is to be regretted that the greater part of this precious document was destroyed.

" Jan. 1, 1807.—Gracious God! a worm, a poor sinful worm, is spared, in thy providence, to see the commencement of another year! Surely I may say, my sins during the past year have been more in number than the hairs of my head, and my insensibility of thy momentary mercies truly awful; but thy covenant blessings in Jesus are greater than all. Oh, how truly may I with the Psalmist (in admiring gratitude) exclaim, 'Nevertheless, I am continually with thee!'^a &c. &c.

" N.B.—This is the passage I should choose, if any of my brethren thought fit to notice a poor unprofitable servant after his death. But let them say nothing of me, only as a brand plucked out of the burning; a sinner saved by free grace alone!

" Jan. 2, 1807.—As it is desirable in nature to view a prospect from a favourable point, so in experience there are certain points from which spiritual objects are best seen. My present state (if rightly viewed) is the proper one to see: 1st. the vanity of the world; 2nd. the weakness and sinfulness of my own heart; 3rd. the folly and danger of trusting in self; and, 4th, the happiness of that man who has a covenant God in Christ for *his* God. Gracious Spirit, help me so to do! Amen.

' Lord, my best actions cannot save;
But thou must cleanse e'en them;
And if on Christ I do believe,
My worst shall not condemn.'

" Jan. 19.—The eternal God is thy refuge! how then do some say that the church is in danger of being overthrown by her enemies? Jehovah goes before her, as her guide through the wilderness. He is

a wall of fire round her; a glory in the midst of her; and, as he stood between Pharaoh and the Israelites at the side of the Red Sea, in the pillar of a cloud and fire, her rere-ward! Be this my portion, blessed Jesus! Amen.

“ I met with the following lines this day :—

‘ Well, let my Sovereign, if he please,
Lock up his marvellous decrees ;
Why should I wish him to reveal
What he thinks proper to conceal ?
It is enough that I believe
Heaven’s brighter than I can conceive ;
And he that makes it all his care
To serve God here, shall see him there.’

“ How sad must be the disappointment of Agag, when he went into the presence of Samuel, delicately and confidently, and said, ‘ Surely the bitterness of death is passed,’ but was hewn in pieces. (1 Sam. xv. 32.) How awfully will many presumptuous sinners be disappointed, who go delicately, in their own righteousness, into the presence of God! O that I may never be left to do this! Blessed Spirit, let me go into eternity under the blood of sprinkling, and in the righteousness of Jesus Christ, and then all shall be well. Thanks be to God, who giveth us the victory, through our Lord Jesus Christ.

‘ A guilty, weak, and helpless worm,
On thy kind arms I fall ;
Be thou my strength and righteousness,
My Jesus, and my all! Amen.’

“ Jan. 22.—The following remark of a good old author was very sweet to my heart.—‘ Though he slay me (saith Job), yet will I trust in him. He did not say, Though I die, I will trust him; though I die a violent death, I will trust him; but, though he slay me; though his hand be lifted up, and he strike me, I will still trust him, and hang upon his mercy. O for such a faith as this!

“ Jan. 23.—It is not my duty, nor would I wish to dictate to God, by what means, or at what time, to take me. Lord, teach me to say, with Mrs. Rowe—

‘ Only receive my soul to thee
The manner and the time be thine.’

“ Lord’s day, Jan. 25, 1807.—I remember to have seen a coat of arms, some years ago, with this motto, ‘ Within the ark, safe for ever.’ Blessed truth! When God sent Noah and his family into the ark, he shut him in; while he was in it he slept, and knew not aught around him; but he was safe from the deluge, because in the ark. This thought has been a comfort to me. Many persons in my disorder

have been unable to speak in death. Should this be my case, my safety does not depend on what I can say (though it is desirable to speak to God's praise in going through the river); am I in Christ? that is the point; and that being settled, all is and shall be well.

" Feb. 1.—A prisoner still: but unworthy and vile as I am, and feel myself to be, I trust, through the Lord Jesus Christ, 'a prisoner of hope.'

" Feb. 11. Twenty-five years this day since I was constrained to speak for the first time in the name of the Lord at Spa Fields Chapel, to the society. O how wonderful, that one so helpless and vile should be continued to this day! and, instead of being shut up, as I am, in my chamber, that I am not shut up in hell! O my merciful Lord, wash away all my guilty stains as a sinner, and an unprofitable servant, and give me fresh grace and strength, if it please thee, that I may begin at last to live to thy praise!

" April 16.—Twenty-five years this day since I preached my first sermon, at Mulberry-gardens Chapel.—O Lord, how great has been thy patience with me! Revive and quicken my soul, for thy mercies' sake! Amen.

" April 23.—Fifty-three years this day a poor cumberer of the ground; yet spared in mercy!

" May 16.—Were it the will of God, it is my prayer—

' O that without a lingering groan,
I may the welcome word receive!
My body with my charge lay down,
And cease at once to work and live.'

" I am again under the hands of the physician.—Lord, help me from the heart to say, Thy will be done!

" Dec. 21.—How suitable are the following lines to my present state:—

' In age and feebleness extreme,
Who shall a helpless worm redeem?
Jesus, my only hope thou art,
Strength of my fainting flesh and heart;
O could I catch one smile from thee,
And drop [soar] into eternity!'

C. WESLEY.

At the conclusion of the year, we find the following remarks:—

" Under what particular circumstance it may please God to call me hence, is not for me to know: but, be that as it may, the blessed apostle Jude (verse 21) expresses my present, (and I trust it will be

my dying) confidence—‘Looking for the mercy of our Lord Jesus Christ unto eternal life.’

‘Though, while I’m below,
I painfully know
What other poor pilgrims partake ;
I’ve conflicts and fears,
Temptations and tears ;
But Jesus will never forsake.’

From this time to that of his dismissal from this state of trial and suffering, the state of his health was much the same as it had been for the four preceding years ; except that he gradually became weaker, though not so much so as entirely to prevent his having the privilege of proclaiming the name of his blessed Master, to his dear friends of the Tabernacle society occasionally. The last of these exercises was on the 16th of April, the Saturday preceding his death, the anniversary of his preaching his first sermon, which circumstance he was very particular in noticing ; his text was from Psalm xviii. 16—18 : “ He sent from above, he took me, he drew me out of many waters,” &c. ; upon which he spoke for a considerable length of time, and with a fervour that astonished his friends. On the day after, he assisted at the Lord’s table, which was the last time he appeared in public. It was his happiness to be favoured by the Lord with an unshaken dependence upon his providence, as it respected provision for his family. About two months previous to his decease, when giving instructions to his eldest son in what manner he would wish his affairs to be settled after his death, he said,—

“ I know what you and Dr. D. think of my complaint ; but I have no fears on that head. I trust I know in whom I have believed ; and to his care I can commit you, your dear mother, and the children, in perfect confidence, that as he has been my God, he will also take care of and provide for you all : [and then alluding to his state of suspen-

sion from his ministerial duties, he said,] I believe that God sometimes lays aside his servants from a scene of activity, as a proof of his absolute sovereignty, to convince them and their fellow-men that he can do without them. Thus it was with Cowper, and my dear and honoured friend Mr. Newton ; and I know that when he has fulfilled his Divine will by me, he will take me home. Blessed be God, I have no doubts of that !”

For a few days previous to his death he seemed much revived, and was more than ordinarily cheerful : on that morning (April 22d) he was so much better as to be able to dress himself, which he had not done for some months ; and upon Mrs. K.’s coming up, as usual, to assist him, he said, with a smile, “ My dear, you see I am quite a man to-day.” He took his breakfast and dinner with a good degree of appetite, and was conversing with his foster-father after tea, when, immediately after his having spoken, Mrs. K. happened to look at him, and saw his jaw had fallen. Much alarmed, she loosened his stock, and applied some hartshorn to his nostrils, which he was sensible of, opened his eyes, smiled at her, and then shut them for ever, without a sigh or a groan, at half-past five o’clock in the afternoon, on Friday, April 22d, 1808. Thus easy and happy was the passage of this faithful servant of Jesus Christ to the bosom of his Lord. Had he been spared until the succeeding day, he would have attained the age of fifty-four ; but he spent his birth-day with his blessed Redeemer in heaven.

By desire of a particular friend, his body was opened ; when the different viscera were found so exceedingly diseased, that it was surprising he could endure his sufferings so long. About three pints of water were found in the right chest ; the left lobe of the lungs adhered to the sides of the chest ; the large arteries were much ossified ; which, together with various ob-

structions to prevent the due performance of respiration, must have greatly increased his pains.

On the following Thursday, his remains were interred in his own family grave, at Tottenham-court Chapel. On the succeeding Lord's-day, a funeral sermon was preached for him by Mr. Wilks, in the morning, at the Tabernacle ; and another in the evening, by Mr. Hyatt, at Tottenham-court Chapel, to immense and weeping auditories.

Mr. Knight was rather above the middle stature ; of a fair complexion ; with a solemn and commanding voice ; and, till disease had ravaged his frame, of a prepossessing appearance. But his most attractive ornaments were those of the mind. Whatever frivolities might have characterized his childhood and youth, divine grace had entirely effaced these early traits, and formed him, in the commencement of our acquaintance, for the spiritual and uniform Christian, which shone conspicuously in him, through the vigour of manhood and the decrepitude of age.

As a public character, he ever evinced a love to his Master's service, which bore him through a series of labours beyond his natural strength. Nor were pulpit-exercises his only employments ; he took heed to the flock ;—the sick could bear testimony to the frequency of his pastoral visits ;—the poor found in him an hospitality fully equal to his pecuniary means ;—and the troubled convert proved with what tender sympathy he poured oil and wine into those wounds which sin and guilt had inflicted.

As a speaker, though not favoured with a liberal education, his diction was invariably chaste and manly ; and his manner affectionate and pathetic. His sermons were generally considered rather as good than great.

They were always richly imbued with the distinguishing doctrines of Christianity ; but while salvation by grace was proclaimed by him in a decisive tone, no minister more strenuously maintained that the cordial reception of this doctrine must necessarily produce universal obedience to the law of God.

In private circles, he obtained the confidence and esteem of all classes of society. The urbanity of his manners, an inexhaustible fund of anecdote, appropriate to every topic of conversation, ever rendered him the easy, pious, and agreeable companion. His friends were many ; of whom, through the whole of his Christian pilgrimage, he never lost a solitary individual. In the course of four years' extreme sufferings, in which all the arts of medicine were baffled, and in which his comely person was reduced to an object exciting universal pity and sympathy, he never lost the tone of spirituality, nor betrayed the murmuring word, or sigh, or look.

That he was dearly beloved by all, and especially by his own flock, no greater proof need be given than the tears and sighs which accompanied his funeral, and the cheerfulness with which his own immediate connexion came forward with pecuniary aid in support of his widow and dependent children.

M E M O I R

OF THE LATE

REV. JAMES STEVEN, D.D.

OF KILWINNING, AYRSHIRE, AND FORMERLY OF CROWN-COURT CHAPEL,
LONDON.

AT the period of the formation of the London Missionary Society, and for twenty-five years subsequent to that date, the ministers belonging to the Scotch Church, in the metropolis, acted in full harmony with their evangelical brethren of other denominations, and thereby not only advanced the interests of their own congregations, but kept "the unity of the Spirit in the bond of peace." Such men as Drs. Hunter, Nicol, Trotter, and Steven could not have been converted into the mere organs of an ecclesiastical party; nor could they have been tempted to quit the high vantage-ground of "the communion of saints," for any selfish benefit which could thereby have accrued to the interests of that church to which they were honestly attached in life and in death. They felt the high and sacred pleasure arising from the fellowship of kindred minds; and could their testimony reach us from their seats of glory in heaven, we are persuaded it would be to this effect, "that the happiest hours of their earthly pilgrimage were spent in communion with men who did not rank in the same eccle-

siastical denomination with themselves." Indeed, we happen to know, upon evidence which cannot deceive us, that they were not the men of a party; and that they did what they could during the whole of their public life, to teach charity and good-will among the disciples of our common Lord and Master. Had they aimed, which doubtless they did, in the British metropolis, to secure the prosperity of that branch of the Christian church with which they stood connected, they could not have adopted a more effectual method for realizing the best objects of their heart. Their churches prospered; their places of worship were crowded; and all the orthodox Dissenters in the metropolis felt themselves bound by a kindly link to the church of Melville and Knox. Things have been very different of late years; but whether they have worked as well for the church of Scotland, and for the several Dissenting bodies, may be reasonably questioned. A few men like Dr. Steven would bring back the golden age, and would restore that harmony and good-will, which have suffered an unfortunate eclipse. This honoured servant of Christ was one of the most devoted friends of the London Missionary Society, and acted a very prominent part in all the early meetings which led to its ultimate establishment, as a great organ of Christian benevolence. He was present at that pentecostal meeting which was held on the 21st of September, 1795, and was appointed, by his ministerial brethren, to lay open to the assembled delegates of the churches, the several steps which had been taken in order to prepare for the first great public meeting of the Society. His address on that occasion is said to have been marked by its pre-eminent wisdom and adaptation, as well as by its stirring zeal and devotion.

Dr. Steven was a native of Scotland, and was born in

the town of Kilmarnock, in the month of June, 1761. His parents belonged to the respectable middle class in society; but were eminent for their piety, industry, and correct deportment. They educated their son in the fear of God; and early instilled those religious sentiments into his mind, which, by the Divine blessing, proved of signal advantage to him in after life.

“Nor were,” observes Dr. Steven’s son,^a “their labours in vain in the Lord. Early feeling the power of religion on his heart, he resolved to devote himself to God, in the gospel of his Son. Having finished his preparatory studies, for which his native town afforded him peculiar facilities, he entered the University of Glasgow; and after passing the ordinary course of academical and theological study, he was licensed to preach the gospel by the Presbytery of Paisley. He had not long received his license, when he was called to assist the venerable Mr. Dow, the aged minister of the parish of Ardrossan. While in this situation, his ministry was singularly acceptable, the church being well attended, and often much crowded. This connexion, however, with the people of that parish was not to be of long continuance. After discharging the duties of an assistant for rather more than a year, he was called to a charge of his own, by being unanimously elected minister of a large and respectable congregation in connexion with the Church of Scotland, in Crown-court, London.”

Dr. Steven’s settlement in London took place in 1787, when the churches belonging to the kirk were all in a highly prosperous condition, and when their ministers possessed an influence unrivalled in the metropolis. Dr. Hunter was in the zenith of his popularity at London; Dr. Trotter, a man of slender parts, but of great devotion, was eminently successful at Swallow-street; Mr. Smith laboured with success at Camberwell; and Dr. Love had just been placed at Artillery-street.

“With such men as these Dr. Steven was associated, and the value of his labours was justly appreciated by the flock which engaged

^a The editor is much indebted for this sketch to a memoir drawn up by the Rev. C. B. Steven, of Stewarton, Ayrshire, the son of the deceased, which appeared in the *Edinburgh Christian Instructor*, for September, 1838.

them, as well as by those who were favoured with them occasionally. His congregation comprised a large portion of the wealth and respectability of the Scottish interest in London, and the number of members in full communion exceeded *eight hundred*. Dr. Steven preached regularly three times on the Lord's day, and his week-day labours in preaching and pastoral visitation were incessant.

"The situation of a minister in London, whose congregation is gathered from all parts of the metropolis, must be attended with considerable difficulties. He must cultivate intimacy with them by visitation and conference, while he must retain their attendance on his public ministry by a series of edifying and attractive ministrations. With all his disadvantages, a zealous and acceptable minister of one of the Scots churches in the metropolis holds a station of rare usefulness, and compared with which a small country parish in Scotland shrinks into insignificance.

"Soon after Dr. S. came to London, in November, 1787, he was united in marriage to Miss Corse, a pious and amiable young lady, who resided in the neighbourhood of Paisley, sister to John Corse Scott, Esq. of Sinton. By this lady he had two children, named William and Margaret; the first died of consumption while attending the moral philosophy class in Glasgow College, in May, 1808; and the latter, of the same disease, at Kilwinning, in April, 1820. From the birth of her daughter, in April, 1791, Mrs. Steven's health became extremely precarious, and in the autumn of the same year, unequivocal symptoms of decline manifested themselves, which terminated in death on the 12th December following.

"Dr. Steven was again married in December, 1795, (in the house of the lady's uncle, the late venerable and learned Dr. Robert Findlay, Professor of Theology in the University of Glasgow,) to Miss Barbara Bannatyne, eldest daughter of the Rev. Charles Bannatyne, minister of Irvine. With this lady, who was pious, intelligent, and accomplished, and in every way a help-meet for him, he spent the residue of his days in much comfort. By this marriage he had four children,—James, writer, Glasgow; the Rev. C. B. Steven, minister of Stewarton; Miss Barbara, married to Captain Patrick, of Drumline, factor to the Marchioness of Hastings; and John, who died at Bombay, in May, 1832, while occupying an important appointment in the civil service of the Honourable East India Company."

In referring to Dr. Steven's position as a minister in London, it is but bare justice to state, that it was, in the highest degree, respectable. His talents as a preacher were of a masculine order, and commanded the approbation of men of all ranks and denominations; while his

personal deportment was so gentlemanly and urbane, that it won the esteem and affection of all who mingled with him in private life. There was, moreover, such a full exhibition of the great truths of the gospel in his public discourses, that they not only attracted those who knew and valued the doctrines of grace to his chapel in Crown-court, but became, through God's blessing, the means of the conversion of very many souls. While he continued in the metropolis, it was difficult to find admission to his place of worship; and such was the attachment of his flock towards him, that nothing on their part was wanting to prove that they "esteemed him very highly in love for his work's sake." In the history, perhaps, of the Christian church, there never was a happier union subsisting between minister and people, than that which was realized for the space of sixteen years by Dr. Steven and "the flock of Christ, over which the Holy Ghost had made him overseer."

London was evidently the sphere to which Dr. S.'s talents and habits peculiarly adapted him. He was popular, active, and devoted to public business; and the societies which sprung up during his stay in the metropolis, and in which he took a zealous part, drew towards him a large measure of the public regard. The individuals, too, with whom he was called to act, were men according to his own large and generous heart. Drs. Bogue, and Waugh, and Love, and Nicol, and other kindred spirits, were the favourite associates of his public and private walks; with whom also he was wont to take sweet counsel, and on many happy occasions to repair to the house of God. These hallowed friendships were greatly strengthened and purified by the delightful and improving intercourses which took place in 1795, in connexion with the formation of the London Missionary

Society. Esteem ripened into confidence, and confidence into love ; so that it may well be questioned whether on this side eternity there will ever be found a circle of holy and devoted men more cordially attached to one another, or more united in the noble purpose of honouring Christ, and promoting the immortal interests of the human race.

Dr. Steven's removal to Scotland, in 1803, was an event deeply lamented by a large and influential circle of friends. We happen to know that many wise and good men endeavoured to dissuade him from accepting the charge of the parish of Kilwinning, which had been offered to him, without any solicitation on his part, by the patron, the Right Hon. the Earl of Eglinton. On this important occasion, his friend Dr. Bogue addressed to him the following confiding epistle :—

“ My dear Sir,—I have been favoured with your letter, and am exceedingly grieved at its contents. I need not say it would be pleasing to me to have frequent intercourse with a friend whom I highly esteem, and ardently love. That, however, is a very inferior consideration, when the advancement of the cause of the glorious Redeemer is the object in view.

“ I think your removal will be a great loss to London. Your usefulness is not confined to your own congregation, but extended through the metropolis and its vicinity. Your congregation is select, and contains more pious people than perhaps any country parish in Scotland. Thousands of others are benefited by your labours, and where opportunities for doing good by preaching are concerned, you are certainly placed in the most favourable situation, and where your labours are likely to have the most commanding influence.

“ However, by the strain of your letter, I presume you have made up your mind to go to Scotland, I sincerely wish the blessing of God may go with you, and grant comfort and success in the new scene of your labours. Trials, difficulties, and disagreeables we shall find everywhere. May you find them light, and be enabled to bear them. That you may be favoured with the Divine direction in all your ways, is the earnest prayer of, Rev. and dear Sir, yours with great esteem and affection,

“ DAVID BOGUE.”

Many of the members of Dr. Steven's congregation did their utmost to prevent his return to his native

country ; but a desire to labour in the land of his fathers, and some few disagreeables in his congregation, which were not regarded as formidable by any of his discreet friends, led him to determine on accepting the proposal of his new patron.

“ On the parish of Kilwinning,” observes his son, “ becoming vacant by the translation of the late Dr. William Ritchie, to the parish of St. Andrew’s, Glasgow, the Right Hon. the Earl of Eglinton presented Dr. Steven to the vacant charge. This his lordship did, not only on account of the high recommendations he had received of the presentee, but also to gratify the wishes of Lady Eglinton, who adorned her exalted rank by eminent piety and regular observance of divine ordinances, and who having repeatedly heard Dr. Steven preach in London, was deeply solicitous to give the people of Kilwinning a pastor of tried gifts, and acknowledged usefulness, especially as this was the church where the family usually attended. Accordingly, he was admitted by the Presbytery of Irvine to the pastoral charge of Kilwinning, on the 25th of March, 1803, and introduced to his people the Sabbath thereafter, by the Rev. Dr. Balfour, of Glasgow. He was cordially received by all classes of his new parishioners, and as he was now in the vigour of life, and had devoted his strength and all his talents to the service of his great Master, he commenced his ministrations, and continued them to the last, with zeal. His discourses were not abstract dissertations on moral subjects, but warm and powerful addresses to the heart and conscience. The cross of Christ, and its blessed fruits, were the subjects on which he delighted to dwell. But while he faithfully preached the peculiar doctrines of the gospel, he never failed to point out their practical tendency, and to enforce on his hearers the cultivation of that ‘holiness without which no man can see the Lord.’

“ But his labours were not confined to the pulpit. He was faithful in attending the beds of the sick and dying, and in visiting and examining his parishioners from house to house, so far as health and time permitted.”

Though thus removed from the metropolis, he did not allow himself to forget the scene of his labours for sixteen of the happiest and most prosperous years of his existence. He conducted a large and interesting correspondence with his friends in the south ; from which it not unfrequently appeared, that he doubted the propriety of his quitting his attached flock in Crown-court.

The editor once saw a letter to an intimate friend, in which Dr. S. frankly confessed, that he did not regard himself as blessed with equal success in Scotland as in England. We have understood that between him and Dr. Bogue a frequent and confidential correspondence was conducted to the hour of his death, and that it would be truly edifying to the church of Christ, were its contents laid open to the Christian public.

The cause of Missions continued through life to engage a large measure of the attention of Dr. Steven; and to the London Missionary Society in particular his attachment was unabated to the hour of his death. In 1811, eight years after he had quitted the metropolis, he received and accepted an invitation from the Directors of that institution to preach one of its annual sermons. His appeal was animated and powerful, and at the close of his discourse, which was preached in Tottenham-court Chapel, he gave utterance to the following striking and pathetic sentiments:—

“ I was one of the founders of this Society, a circumstance in my life, the recollection of which I hope to carry with pleasure in my mind to the brink of the grave. Like other societies of mortal beings, this institution has already lost, and in the future lapse of time must expect yet to lose, some very valuable members. Affecting thought! whether contemplated in retrospect, or anticipated. Although it delights me to see that your numbers appear to be scarcely, if at all reduced; yet, in looking round on this vast congregation, I miss from the front of these galleries many faithful associates, with whom we took sweet counsel on various occasions, but who are now gone down to the long oblivion of the grave! Let us, who survive, respect their names, and emulate their virtues. Soon we too must pass from the scene of service, to that of strict account and righteous retribution. Let us occupy till the Lord come, and then, having finished our course, may we rest from our labours, and enter into our Master's joy.”

Rarely, perhaps, has any servant of Christ, in modern times, displayed a greater devotedness to the work of his heavenly Master than did Dr. Steven.

“The great truths of the gospel he had preached to others had deeply penetrated his own heart, and shed their benign influence over the whole of his conversation ; so that to him belonged the character we find given of Barnabas ; ‘ He was a good man, and full of the Holy Ghost, and of faith.’ The duties of the closet and of the family were never neglected by him. In his family prayers, there was often a copiousness, an earnestness, and an unction, which showed a heart deeply impressed with a sense of the supreme importance of divine things, and calculated to affect the hearts of all who joined with him in worship. In his family he appeared to great advantage ; for he was kind, social, cheerful, and very communicative. His long residence in London, and the respectable society in which he moved, had given an ease to his manners, which rendered them peculiarly conciliatory and attractive. His pulpit manner was dignified, and, at the same time, solemnly animated. His church was crowded by an attentive and respectable congregation, which waited steadily on his ministrations, until they were closed by a sudden and unexpected stroke. This event was attended with circumstances which were affecting in no ordinary degree.

“On the 15th February, 1824, being the Sabbath immediately after the dispensation of the sacrament of our Lord’s supper to his congregation, he selected as his text the last clause of 1 Tim. iii. 16. ‘ Christ received up into glory.’ This was the concluding discourse of a series of sermons on the preceding clauses in the same verse. Having gone through the public services of the day with every appearance of perfect health, and with even more than his usual animation, he returned to the manse, and dined with his family, still apparently well and happy. After dinner, he rose to retire to his room for the purpose of private devotion, as had been his habit for many years, and on seeing ‘ Henry on Prayer,’ he took it up in his hand, saying at the same time to Mrs. Steven, who had been reading the book, ‘ You need not be afraid, my dear, that I am going to deprive you of your book ; get tea ready early, when I shall be down, and faithfully restore it to you.’ Soon after he entered his study, his daughter, who was in an adjoining apartment, thought she heard a slight noise like the falling of something ; and on softly opening his door, she beheld the book fallen out of his hand on the floor, and her beloved parent leaning back on his chair, and rather inclining to one side. On going up and naming him, he was silent, and apparently lifeless. In great alarm she called on her mother, and now the whole truth flashed upon them. The medical attendant of the family was instantly called, and he declared a stroke of apoplexy had taken place. Every effort was made, that medical skill and great experience could suggest, but in vain. The vital spark had fled, and nothing

was left but the mortal remains of one who, a moment before, was in all the vigour of health and usefulness.

“The closing scene of this devoted minister's life, so painful in all its circumstances, cannot be so well described, as in the words of a late eminent clergyman of the Church of Scotland, in a sermon delivered on the death of his no less eminent colleague: ‘It pleased Providence to carry him away, as in a moment, from that work in which he delighted, to the enjoyment of its reward. His death was like an immediate translation from the work of the sanctuary on earth, to the employment of the sanctuary above. He was permitted to escape from the melancholy approaches of the last foe—he endured no long continuation of pain—he underwent no violent struggle—the garments of mortality easily dropped off; and the servant of God fell asleep in the Lord.’”

M E M O I R

OF THE LATE

REV. HENRY HUNTER, D. D.

FOR THIRTY-ONE YEARS MINISTER OF THE SCOTS CHURCH,
LONDON WALL.

THE powerful influence which this justly celebrated man exerted over the public mind of the metropolis, for the space of more than thirty years, connected as he was with all the early struggles and triumphs of the London Missionary Society, entitles him to an honourable place in the pages of this volume.

Henry Hunter, the fifth child of David and Agnes Hunter, was born at Culross, in Perthshire, on the 25th of August, 1741. His early childhood was marked by that sprightliness of mental character which gave promise of his subsequent distinction. At the wise suggestion of a venerable grandsire, it was determined by his parents to furnish him with the best education which his native town supplied. The counsel thus given proved itself to be judicious; for the little grandson soon displayed a propensity for the acquirement of knowledge, which amply justified and rewarded all the pains bestowed upon him.

"The impressions made," observes Dr. Hunter's biographer, "by this good old man, (referring to his grandfather,) were the impressions of piety and religion; and to the latest period of his subsequent life, Dr. Hunter never recalled his image to his memory without paying the tribute of his warmest affections, and not unfrequently of his tears."^a

Having completed his school-education at Culross, young Hunter was sent to college, at Edinburgh, in his thirteenth year.

"In taking this little journey, an incident occurred which tends to show at once the prevalent superstition of the times, and his contempt of them. On his arrival at the ferry, in order to cross the frith, the boat was about to set off with only one passenger, an old woman, well known round the whole country, under the name of Margaret Kidd, and dreaded and abhorred as being reputed a most dangerous witch. Contrary to the advice and entreaties of all his friends, who had accompanied him to the water-side, he seated himself in the boat, and was safely carried across with his companion. The old woman was struck with the behaviour of the young student, who conversed mildly with her; and her heart was affected by this first instance of human kindness that she had perhaps received for many years. On landing at Barrowstoness, she bade him [farewell, and gave him her blessing—all the recompense she could make. 'I am called a witch,' said she; 'but, however that may be, depend upon it, an old woman's blessing will do you no harm!' To the warm heart and enthusiastic mind of Henry Hunter, this blessing was like precious ointment on his head; and a very little time convinced his friends that the witchcraft of Margaret Kidd had either not been exerted, or had totally failed in its effect."

At college Mr. Hunter was greatly distinguished by his application to study, and by the variety and elegance of his acquirements; so that at the early age of seventeen he was appointed tutor to Mr. Boswell, of Balmuto, afterwards one of the lords of session. The sudden alarming illness, however, of his beloved father, induced him to quit a sphere of honour and emolument, and to

^a See "A Biographical Sketch" of Dr. Hunter's Life, prefixed to the first volume of his posthumous "Sermons and Miscellaneous Pieces," &c. p. 3. The Editor has been much indebted to this sketch.

hasten to that fire-side, where he had spent the smiling morn of life.

“For four months he attended the bed of his sick parent, never quitting the apartment but when his place could be supplied by a brother, who also took part in those offices of filial piety. At the end of that period his father died, and having discharged the last duties to his remains, he did not return to Balmuto; but on receiving an offer to superintend the education of Lord Dundonald’s sons, he undertook the charge, and repaired to Culross Abbey. Here his time seems to have been happily occupied, he being at the period of life when the mind is still eager after instruction, and yet capable of communicating it to others. Of the advantages he himself derived from this situation, he appears to have been fully sensible, and strongly alludes to them in his sermon preached at the ordination of the Rev. Mr. Nicholson, in December, 1774. ‘One of the most infallible methods,’ says he, ‘of acquiring knowledge, of any kind, is to communicate that which we already possess to others. Whilst we teach, we necessarily learn; while we study the illumination of our hearers, the darkness of our own mind is thereby dispelled.’”

On the 2d of May, 1764, Mr. Hunter, having passed through all the ordinary trials required of candidates for the ministry, in the church of Scotland, received his license to preach from the Presbytery, under whose jurisdiction he was placed. This solemn service, it appears, was preceded and followed by great searchings of heart as to the state of his soul before God, and his qualifications for the momentous undertaking to which he had devoted his pre-eminent talents. He was distressed, and even agonized, lest he should prove unworthy of that high calling to which he so earnestly aspired. He had thoughts, at times, even of relinquishing the ministry; so anxious was he not to run without being sent. These perplexities of mind gradually subsided, and he at last acquired a settled conviction that God had called him to serve him with his spirit in the gospel of his Son.

“Soon after being licensed, he began to preach in public, and was always listened to with an unusual degree of interest and attention.

The knowledge of his being appointed to preach at any church was sufficient to assemble a crowd of hearers. In a short time he was followed, admired, and caressed by all ranks; extolled as a preacher, and sought after for his conversation. Perhaps he was the first—he certainly was among the first—of the Scottish clergymen of that part of the country, who united biblical knowledge and true religious zeal with real classical learning and taste.”

Dr. Hunter had only been ordained about a year, when he had an offer of the West Kirk, at Edinburgh, and of the Laigh Kirk, at Paisley. Both of these invitations, however, he declined, in favour of the Kirk South Leith; which, though inferior in emolument to either of them, was yet more agreeable, in many respects, to the wishes of his heart.

“Here he had first risen into celebrity while a probationer, and, in consequence, had formed many friendships; while the respect for his public talents was increased by the knowledge of his private worth. He was accordingly unanimously chosen and ordained minister of South Leith, on the 9th of January, 1766. In May following, he married Miss Margaret Charters, daughter of the Rev. Thomas Charters, minister of Inverkeithing, a young lady to whom he had been attached for many years; and being now completely settled in Leith, he seems to have entertained no idea but that of passing the remainder of his life in his native country.”

Not long after the birth of his first child, Mr. Hunter's grandfather died, to whom he greatly owed his early religious impressions, and of whom he has left the following pleasing memorial, in a letter to one of his friends, which indicates his own deep humility of mind.—

“A good part of the evening I spent with my grandfather, whose company I always delight in. He is within a day or two of his eighty-fifth year. What would I not give to be in his place to-night! And yet he seems afraid of death—is surrounded with much doubting and fearing. In what a condition am I then? Oh, how I blushed to observe the knees of his stockings worn out and out, and hear him talk of his own worthlessness, and complain of his deadness and stupidity! How my heart melted at the prayers he put up for me, and the earnestness of his looks, and the ardour with which he

grasped my hand. How I was stung with conscious brutality, when I heard him express his fond hopes concerning me; and when I reflected on the disappointment they are likely to meet with if he lives much longer. And yet there are a good many particulars of his life which I think are resembled by several of mine. I fain would trace a likeness, and claim a nearer relation than that of blood."

In another letter he thus speaks of his grandmother, after intimating the prospect of her approaching dissolution :—

"Though she be an old, a very old woman, yet I cannot help being sensibly affected with the thought of losing her; especially when I consider what will be the affliction of my poor grandfather upon the loss of her. They were born the same year, within three or four months of each other—were married in their twenty-second or twenty-third year, and have continued in that state for the space of sixty-two or sixty-three years, without the least cool of affection; on the contrary, I lately heard my grandfather say, that he loved his wife better that day than the day he was married to her. Such instances of conjugal affection are but rare; I am therefore not a little proud of owing my birth to it."

In 1769, Mr. Hunter, from curiosity, first visited London. His observant mind was much excited and interested by the vast scale on which he beheld society in the British Metropolis. He was introduced to the best circles, and received a cordial welcome from both Dissenters and Churchmen. The result was, that he received a very favourable impression of the Christian kindness and hospitality of those among whom he was called more immediately to mingle. During his visit, he preached with great acceptance regularly, every Lord's-day in the London meeting-houses, particularly in those connected with the Scots' churches, in Swallow-street and London-wall. Soon after his return to Scotland, he received a formal offer of the pulpit at Swallow-street, which yielded, at that time, more than twice the income he received at Leith; this, however, he declined,

observing to some of his friends, that “nothing would induce him to quit his charge at Leith, but the possibility of obtaining a call from the church at London Wall ;” of whose urbanity, friendship, and religious character, he had received the most exalted impression, while in the metropolis. Strange to say, only eighteen months elapsed, before the pulpit of that place of worship became vacant, on occasion of the death of the Rev. Robert Lawson ; shortly after which lamented event, Dr. Hunter received an unanimous invitation to become his successor. The call of such a church was so agreeable, in all respects, to his own feelings, that he did not hesitate to accept it ; and accordingly, after some preliminary arrangements, he took leave of his friends at Leith, repaired to London, and entered on his new charge on the 11th of August, 1771.

Dr. Hunter’s reception in the metropolis was more even than cordial. In a few months he became the most popular preacher in the city. He brought with him, too, a catholic spirit, which led him to seek intercourse with all the wise and good of every orthodox community. He exchanged pulpits with all the leading Dissenters of his day ; preached public sermons on behalf of all popular charities ; took part in the existing religious societies ; and contributed his aid towards the formation of others not then in existence.

His writings, too, particularly his “Sacred Biography,”—the two first volumes of which appeared in 1784,—were received with avidity by the public. Their diction was easy and graceful ; their sentiment was decidedly evangelical ; and their illustrations were ingenuous and striking. They at once stamped his character as an author ; and, with whatever imperfections

may belong to them, they will pass down to posterity as the productions of an accomplished mind, and a devout heart.

Dr. Hunter was passionately taken with Gasper Lavater's *Essays on Physiognomy*, on their first appearance, and, after paying a visit to the excellent but eccentric author, in 1788, translated them from the French, and published them in this country, with illustrations entitling them to rank with the first works of art then given to the public. He translated other foreign works, such as "*Euler's Letters to a German Princess*,"—"*St. Pierre's Studies of Nature*,"—"*Sermons of Saurin*," &c., &c. In all these labours he contributed to enhance the literature of his country, and evinced both his public spirit, and the correct mental discipline through which he had passed.

"The assiduity, however, with which Dr. Hunter prosecuted his literary labours, did not either prevent or retard his exertions in the cause of benevolence or religion. For many years he had been a strenuous supporter of the Society for propagating Christian Knowledge in the Highlands and Islands of Scotland; and on the 5th of August, 1790, he was elected secretary to the Corresponding Board of that society in London, by a very great majority of the members present, at a general quarterly meeting held on that day. He had already for a long time officiated as chaplain to the Scottish Corporation; and it is certainly not assuming too much to say, that a very large portion of the property which speedily increased the funds of both these institutions, was mainly owing to his exertions. Enthusiastic as he was in every thing which he undertook, he was doubly so in support of establishments formed for the diffusion of knowledge, and the alleviation of misery and want. In the cause of both these charities, as his zeal was unbounded, and his abilities most conspicuous, so was his success proportionably great. Whatever opinion criticism may pass upon his writings, or however malignity may endeavour to heighten his failings, he has left, in the records of both these institutions, a lasting memorial of his benevolence and religious zeal—a memorial which criticism cannot censure, and which malignity dare not attack."

It was the same high philanthropy which enlisted the judgment and the heart of Dr. Hunter in the plans and proceedings of the London Missionary Society in 1795, and which led his brethren to fix on him as the chairman of some of its early and most responsible meetings. He was too wise a man, and too enlightened a Christian, to stand aloof from proceedings which proposed to unite the Christian church at home, and to send the gospel of Christ to the farthest verge of the green earth. His counsels, his public advocacy, his judicious presidency, on many important occasions, conferred great benefits on the cause at its first outset ; and to the hour of his death, it continued to receive unequivocal tokens of his approbation and love. His discourse, in 1796, to the first missionaries of the society, at Zion Chapel, from the striking words, “ See that ye fall not out by the way,” is a fine specimen of the acuteness and pathos which distinguished most of the author’s productions.

“ In January, 1797, the Rev. John Fell, Tutor of Homerton College, began a course of lectures on the evidence of Christianity, which, by permission of the Doctor and the elders, he delivered on the first Sunday of every month at the church of London Wall. The design being interrupted by the death of Mr. Fell, Dr. Hunter was requested to finish what had been so worthily begun. He accordingly completed the lectures to twelve, the number originally proposed by Mr. Fell, and in 1798 published the whole in one volume; having previously published his funeral sermon, containing a well-written sketch of his life.”

The Doctor was tried by very heavy domestic bereavements. In 1791, his eldest son Samuel, a promising youth, who had been sent overland to India with despatches to Lord Cornwallis, met with such disasters in his journey, that soon after his arrival, in an Eastern climate, he sunk into an untimely grave. In 1798, his

eldest daughter, Christian, was removed, after a short illness, into the eternal world, in consequence of rupturing a blood-vessel.

“ Few young women ever united such sweetness of manners, with a mind so cultivated and a countenance so attractive. Constantly mild and gentle in her deportment, yet warm in her feelings, she was ever active to discharge the offices of a dutiful daughter, a most affectionate sister, a warm friend. Well informed without pedantry, mild without weakness, her conversation possessed the happy medium of her manners and habits. No forced tear was dropped over her remains; no venal flowers were wreathed around her tomb; her family wept the loss of one of its dearest ties; the circle of her acquaintance lamented the deprivation of one of its fairest ornaments.

“ In 1800, the feelings of Dr. Hunter received a still severer shock, from the loss of his son Thomas, who had left England on a mercantile speculation, and died at Montego Bay, in the island of Jamaica, within eight months from the time of his departure, at the age of twenty-three. It was sufficient to be once in the company of this excellent young man, to see the nature of his disposition; but it required a long acquaintance fully to comprehend the extent of his mind. Though ‘ humorous as a writer, he had ever a tear for pity, and a hand open as day for melting charity.’ The first and last trait in his character was frankness, and a frankness that pressed itself upon you, as it were, and displayed a mind not merely incapable of practising, but even of conceiving, dissimulation. When he shook you by the hand, his open and manly countenance was a sufficient security that reliance might be placed in him to the utmost. To a disposition thus frank, he added a heart alive to all the best feelings of friendship and affection, and a strong and cultivated mind. His chief delight was in humorous subjects, but he could touch the pathetic with no unskilful hand, and sometimes struck the chord of the true sublime. His many compositions, which have appeared in various periodical publications, and still more, those which remain in the hands of his family, evince the extent and variety of his talents; but those who knew him can alone appreciate the noble and generous feelings of his heart. The deep regret which even strangers have expressed by letters on the occasion of his death, and the last honours paid to his remains in a distant clime, may serve to show the impression which he made on the slightest acquaintance. He has been lamented abroad by those who scarcely knew him; he has been wept and mourned for at home by those to whom, had it been their fate to fall and his to survive, he would have shed tears equally bitter and equally unavailing.”

By these repeated and affecting bereavements, Dr. Hunter's health and spirits were gradually but seriously undermined. A gloom and depression seized on him, to which he had been an utter stranger before. The causes were physical, and beyond the power of religion entirely to remove. He neither repined at his lot, nor charged the Almighty foolishly ; but his heart was stricken, and his nervous system had received a shock which no human remedy could repair. His only refuge was God ; and beneath the shadow of his wings he endeavoured to put his trust. Amidst growing and deeply felt infirmity, he continued to solace himself, by completing some of his literary designs. Thus, in 1801 and 1802, he published a translation of Castora's *Memoirs of the Empress of Russia*, and gave the seventh and last volume of his "Sacred Biography" to an anxious and expectant public. But his work on earth was now done, and the Master was even at the door. On the morning of Lord's day, June 20th, 1802, he was seized, while in the pulpit, with a sudden faintness, which compelled him to stop in the middle of his first prayer ; on that day fortnight he was similarly affected, to the great alarm and distress of his flock ; and, on the 26th of September, he appeared for the last time in the pulpit at London Wall, on occasion of the dispensation of the Lord's Supper, but was unable to proceed in the solemn service. A settled cough and pain at the chest had now seized on him, and but slender hopes of recovery were entertained by his anxious friends. Still he was recommended to try the effect of change of air, and accordingly set off to Bath on the 8th of October.

This was, perhaps, the first time that he had ever left home unaccompanied by some one of his family ; which constituted, indeed, the

chief pleasure of his excursions, and this arose from two causes; the bad state of Mrs. Hunter's health at the time, and the knowledge of his own situation, which induced him to spare the feelings of his children. He remained at Bath rather more than a week, maintaining a constant correspondence with his family, although every day growing weaker; and being advised to remove to Bristol, he departed for that city on the 18th of October. Previous to his departure he sent a short letter to his daughter, which, as it was the last he ever wrote, may be interesting to his friends, and is here presented.

" My dear Agnes,

" Bath, Oct. 17, 1802.

" I have to acknowledge the receipt of your letter of yesterday and its contents safe. I am so debilitated as to be incapable of every manner of exertion. To-morrow I proceed to Bristol. If I feel not immediate relief, I shall return home, and languish and die at my own house. Augusta Stephen has behaved to me in the kindest manner, as likewise has Mr. Jay, and many others.

" I am unable to sit longer, and must go and lie down.

" Yours always,

" HENRY HUNTER."

Shortly after the receipt of this letter, his daughter and only surviving son in England, repaired to Bristol, where they arrived on the 24th of October. Their presence, although he had constantly avoided expressing a wish to that effect, was as high a gratification as his exhausted state would admit of receiving: but neither change of air, nor medicine, nor the presence of his children, could arrest the silent but rapid progress of decay. Being completely exhausted, he died without pain, on the 27th of October. The body was brought to London, and interred on the 6th of November, in the burying-ground, Bunhill Fields, where his son Henry and his beloved daughter Christian also rest. An appropriate oration was delivered at the grave by the Rev. James Steven (afterwards D.D.), minister of Crown-court, and the funeral sermon was preached at London Wall, on Sunday, the 7th of November, by the Rev. William Nicol (afterwards D.D.) of Swallow-street.

On a monumental Pillar, erected in Bunhill Fields, to Dr. Hunter, appears the following inscription, from the glowing pen of his attached friend, Dr. Collyer.

Beneath
 This Pillar, raised by the hand of Friendship,
 Slumber the mortal Remains of
 THE REV. HENRY HUNTER, D. D.
 Who through a long life, deemed by those who knew him, alas !
 too short,
 served with unwearied assiduity the Interests of Religion and
 Literature.

In him, to Talents the most illustrious, and a Mind the most capacious,
 were united
 Energy of Disposition ; Elegance of Manners ; Benevolence of Heart ;
 and Warmth of Affection.

In the hearts of those who were blessed with his Friendship,
 is preserved
 the most sacred and inviolable Attachment ;
 But his best Eulogium, and his most durable Memorial,
 will be found in his Writings ;

THERE he has an Inscription which the Revolution of Years cannot
 efface—
 a Tablet, which Time can neither injure nor destroy.
 When the nettle shall skirt the base of this Monument,
 and the moss obliterate this feeble testimonial of Affection ;
 when, finally, sinking under the pressure of years,
 THIS PILLAR
 shall tremble, and fall, over the dust it covers,
 His Name shall be transmitted to Generations unborn !

Reader !

Thus far suffer the weakness of affectionate Remembrance,
 where no adequate eulogium *can* be pronounced,
 and where no other Inscription was necessary to perpetuate his
 Memory, than

HENRY HUNTER:

Thirty-one years he was Pastor of the SCOTS CHURCH,
 LONDON WALL ;
 and on Wednesday, the Twenty-seventh of October, 1802,
 Left his Family, and his Church
 to deplore, but never to retrieve,
 his loss ;
 and silently took his flight to Heaven,
 in the sixty-second year
 of his age.

In reviewing the public life of Dr. Hunter, no doubt can be entertained as to the brilliancy of his talents, the energy of his character, the versatility of his genius, and the general benevolence and usefulness of his ministerial career. He was, while living, one of the greatest ornaments of the London pulpit, and one of the most attractive writers of his age. If his discourses and writings were not distinguished by any remarkable depth of research, they were at least plain, perspicuous, and eloquent in a high degree. It may be doubted whether he did not live too much in the public, and whether he did not expose himself to temptation by yielding to the impulses of an eminently friendly and social heart. He allowed himself to be unduly influenced by a class of persons, who sought his society far more for the charm of his intercourse as a man and a scholar, than for the benefit of his pious counsel and example as a Christian divine. In some instances, it is much to be feared, that he allowed himself to forget what was due to his vows as a Christian, and his obligations as a minister of Christ. Conviviality was his snare, and, on more occasions than one, his reproach ; but “let him that thinketh he standeth, take heed lest he fall.” If at times he was carried away by the tide of worldly fellowships, let this melancholy fact, in the life of so great and good a man, lead ministers of Christ to stand at the greatest distance from all those intercourses which would first impair their spirituality, and then endanger their moral reputation.

The Editor thinks himself peculiarly happy in being able to lay before his readers, recollections of Dr. Henry Hunter, from the pen of his greatly valued friend, Dr. Collyer, who was perhaps more intimate with the deceased than any living man out of his own family.

RECOLLECTIONS OF DR. HUNTER.

DR. HUNTER was a preacher of the first order—eloquent and impressive to an extraordinary degree. His style was peculiar to himself, flowing, and abounding in the spontaneous effusion of a rich imagination. In composition he wrote slowly, having afterwards seldom occasion to correct either his first thoughts or expressions—and the difference between his earlier and later productions determines the diligence and success with which he cultivated his powers of language. His sacred biography is the most perfect example of his mode of thought and felicity of expression. In prayer he was singularly devotional and sublime. A stranger who should enter his church at the moment when he was engaged in this holy exercise must have been awe-struck with the venerable appearance of the pleader, and the solemn and affecting outpourings of his spirit in supplication. An overwhelming sense of the presence of the Divine Majesty seemed always before him; and it was impossible not to feel the awe-inspiring influence of his own impressions. In doctrine he was purely evangelical; and although he despised the technicality of a party, no one could hesitate as to the soundness of his creed, or the purity of his faith. What he said of another eminent minister, applies strictly to himself—‘He was too great to be the echo of a Shibboleth’—but ‘it is well known he was a firm and strenuous asserter of the peculiar doctrines of Christianity.’ Bigotry, in all its forms and manifestations, was most abhorrent to him; and he embraced in his ‘heart of hearts’ those of every denomination, who aimed at the advancement of the cause of religion and humanity. His spirit could not be fettered by the prejudices of others, nor his expansive liberality limited by their narrow example. He would think and act for himself—and his decisions and deportment were always in unison with the most enlarged Christian charity. In an address to the Friendly Female Society, for the relief of aged and infirm females of good character, he guarded them against suffering party considerations to narrow their operations, and asked, ‘What have the invidious distinctions of Churchman and Dissenter to do with the enlarged views of this society?’ Upon the return of the Rev. Rowland Hill from Scotland, where some of the Established churches had been closed against him, in preaching a charity sermon at London Wall, that excellent and eccentric man said, in his peculiar manner—“I am once more in a Scots pulpit—thanks to my dear Dr. Hunter—I wish a gale would blow from the south for three months, to waft a like spirit of liberality into the north.” Dr. Hunter preached unhesitatingly for all denominations—and to every useful purpose, and for every exchange of fraternal service, his own pulpit was open. It is not surprising,

therefore, that he should be among the Founders of the Missionary Society, whose characteristic comprehension of Christians of every name, co-operating in the same grand design, accorded so entirely with the largeness of his own views, and the warmth of his own heart. In his public capacity, he rendered the most important services to society, by the application of his great talents and unwearied activity to the claims of humanity. Scarcely is there a charitable institution in London that existed half a century back, but either owed its origin to his benevolent conceptions, or derived new vigour, and support increased an hundred-fold, from his eloquent appeals and strenuous exertions.

In the walks of public or private charity he never tired. He did not in such cases urge upon others liberality which he did not practise himself; his purse was as open as his breast, to his ability, "yea, and beyond his ability." His beneficence was as diffusive as his benevolence was expansive. It has been alleged that the ardour with which he pursued these works of mercy, and the extraordinary power he possessed of captivating those public companies over whose festivities he presided, in connection with those various institutions which were so deeply indebted to him, betrayed him into a conviviality which sometimes transgressed the limits of propriety. If it were so, is the mantle of that Christian love which "covereth a multitude of sins" too scanty to spread over one infirmity, blended with so many excellencies, and even in part arising out of them; associated as these were with an uncommon warmth of temperature, and a vivacity more resembling that of a foreigner than that of a native of Great Britain? Alas! that even one spot should obscure the disc of so bright a luminary! Charity may well spare his memory, who never spake ill, nor in his hearing ever suffered it to be spoken of another. On one memorable occasion, in a large company where he was present, some petty scandal was circulating against an individual, whom he well knew to be hostile to himself, and to have indulged in much bitterness of expression against him; he immediately rose, and addressing the person speaking, said, "Sir, Mr. — is a Christian and a gentleman, and I will never sit in any company to hear him defamed;" nor would he resume his seat until an apology was made. He was frank, open, and unguarded, to an extent that gave those who watched him with an evil eye advantages over him. His talents could not fail to excite the envy of little minds; and "who is able to stand before envy?" As the converse of all this, his own mind was incapable of this baleful passion. To place in the most conspicuous point of view the eminence of others, to rejoice in their success, and to promote it by all the means in his power, was the amiable and distinguishing characteristic of Dr. Hunter. He

most especially delighted to foster rising genius, to discover and nourish talent, to draw out the latent faculties of modest worth, to invite the young minister or student to share his hospitality; to convey instruction with more than urbanity, with the most winning affability; to introduce him to his connections and into his pulpit, without respect of denomination; and all this he did with a sincerity and cordiality which could not but be most sensibly felt, but which cannot be advantageously described. His charity for the failings of others kept equal pace with his universal benevolence. To raise the fallen, to soothe the penitent, to shelter the deserted, to administer reproof with tenderness, and himself to receive it with humility, entered into the very elements of his character, and regulated habitually his conduct. And if the combination of virtues which have been here ascribed to him deserve to be held alike in veneration and remembrance, they are such as even his enemies (should any remain), if they speak the truth, cannot deny him; and it is no mean praise to say, what cannot be contradicted, he was always best beloved by those who knew him most intimately.

M E M O I R

OF THE LATE

REV. GEORGE TOWNSEND,

FORTY-FIVE YEARS PASTOR OF THE INDEPENDENT CHURCH, RAMSGATE.

THIS venerable servant of the cross was one of the most zealous founders of the London Missionary Society, and at its first public meeting, in 1795, engaged that the county of Kent should contribute one hundred pounds to its funds ; a sum, at that time, deemed considerable, but which he lived to see annually raised by his own immediate congregation. In May, 1802, he was invited by the Directors to preach one of their annual sermons, at the Tabernacle, when, with his usual fervour and affection, he addressed a crowded auditory from the words of the prophet Isaiah, chapter lxvi. ver. 19. The text was deemed appropriate, and the sermon was well fitted to rouse and direct the zeal of the Christian church, in sending the gospel of Christ to the far-distant isles of the sea.

Such was the deep interest which Mr. Townsend took in missionary operations in general, and in the plans and proceedings of the London Missionary Society, in particular, that so long as health and strength permitted, it was his regular custom to repair to the metro-

polis in the month of May, and to take part in those spirit-stirring services, which have fanned the zeal of many a Christian pastor, and thereby revived the slumbering energies of many a drooping church. Often have we beheld the amiable and kind-hearted minister of Ebenezer Chapel, Ramsgate, while listening to some powerful appeal, from eloquent lips, on behalf of the perishing heathen, dissolving into tears, or expressing, in his open and manly countenance, the most animated feelings of Christian delight. He was not one who could conceal his emotions, whether of joy or grief; so that any one who sat near to him in a committee, on a platform, or in the house of God, could form an accurate estimate of the character and depth of his feelings, on any given occasion.

It is much to be lamented that the records pertaining to the life and labours of a man so holy and benevolent as Mr. Townsend, should be so peculiarly scanty. He did not resemble his excellent brother in the order and regularity of his mind; and thus it is, that scarcely any thing has been preserved respecting him worthy of a place in these memorials of departed worth. Gladly would the Editor erect an unostentatious column in honour of a man "whose praise was in all the churches;" but since this pleasure is denied to him, he must content himself by strewing a few sweet flowers over the grave of one whose Christian graces were an inheritance to his family, and to the church of the living God.

George Townsend was born in London, in the year 1755. His parents were devotedly pious, and were strongly attached to the ministry of the immortal Whitefield. Early was his cheerful and sprightly mind imbued with the holy principles of the gospel, for at the age of sixteen he became a decided follower of the

Lamb ; thus escaping the sad remorse of conscience which awaits those who are called by grace at a later period of life.

Mr. T. received his education at St. Paul's School, where he was distinguished by an exuberance of good nature, and by a moderate capacity for the acquirement of knowledge. By the power of conscience, and the inward strivings of the Spirit of God, he was preserved from the vices, and even most of the follies, which distinguish public schools ; and relinquished the tasks of the school-boy to prosecute his studies for the sacred office. About the period of his conversion, when just entering on his seventeenth year, he joined a society of young men, connected with the congregations of Whitefield, who met for religious conversation, and mental improvement ; from which, it appears, he derived considerable benefit in the way of increased knowledge, and augmented religious feeling. It was their habit to deliver brief exhortations, from given portions of Scripture, and discuss subjects connected with Christian theology and experience. But devotion was the main object of these select meetings ; and while they contributed to extend the sphere of his acquaintance with evangelical truth, they effected a still higher purpose in deepening the pious religion of the heart.

These meetings, in the midst of a scoffing and profane age, when serious godliness was almost confined to the despised sect of the Methodists, brought a large measure of ridicule on Mr. T. and his devout companions. But the sneer of the thoughtless and impenitent only increased his boldness in the cause of Christ ; and led him to rejoice that he was counted worthy to suffer reproach for the sake of his God and Saviour. He became, indeed the song of the drunkard, and the

derision of fools ; but he bound the badge of Christianity around his brow, and gloried in being permitted to carry his Master's cross.

In referring to the contempt which then attended the decided profession of the faith of Christ, and expressing his dauntless courage in following out the convictions of his conscience, he said to a friend, about this time, " Had I a thousand lives, they should be devoted to the cause of Jesus, to his glorious work, to gather in those precious jewels, which shall adorn his crown to all eternity !" This conversation was reported to the late excellent Countess of Huntingdon, who expressed a wish to see a youth whose heart was so set on honouring Christ, whether by life or by death. That godly lady well knew how much decision of character it required to withstand the world's frown and contempt ; and she knew, also, how to estimate the value of those agents who, like herself, were prepared to forsake all, and to follow Christ. Young Townsend was accordingly introduced to her ladyship, who treated him with great condescension and kindness, and urged him to " stand fast in the Lord," and to cling to the hope of ultimately entering the ministry of the gospel.

Soon after this interview with this distinguished Lady, Mr. T. was invited to preach a discourse, for the trial of his gifts and graces, at the Mulberry-gardens Chapel, St. George's in the East ; and, at the age of twenty, the young champion accepted the invitation, and took for his text Rom. viii. 15, 16. His train of thought was devoted to the illustration of the Spirit of adoption, and the high privileges connected with the believer's joint-heirship with Christ. When he had closed this juvenile attempt, a friend expressed his surprise that a man so young as he should have chosen such a lofty

theme for his subject ; to which Mr. T. replied, " I am anxious to speak to others of the royalties of adoption, which I have known in my own experience."

" It was on this occasion," observes Mr. Bevis, in his funeral sermon for Mr. Townsend, " when he put on the student's gown, his excellent father, who was near him, rejoicing to see the commencement of his useful career, said, ' Let not him that putteth on the harness, boast as him that putteth it off.'—' My heart,' said Mr. T., ' responded to this command ;' and he uttered a prayer that he might ' fight the good fight of faith,' and obtain the crown of glory and immortality, before he put off the harness. Very beautiful are the reflections in the journal of our departed friend on this point.—' He who puts on the ministerial harness, has no reason to boast, as he who putteth it off. The ministry is an honourable and desirable post, but it is a dangerous post in battle. What enemies have the ministers of the gospel to encounter on the right hand and on the left !—their number is great ; their shot and darts are galling ; and the man who goes out on the gospel war, must set out by faith, go on by faith, live by faith, receive all his supplies by faith, pray by faith, fight by faith, stand by faith, gain strength by faith, obtain victories by faith, preach in faith, gain increase of strength by faith, grow by faith in the divine life ; by faith live upon the promises of the gospel ; and thus by faith live, fight, and die ; and enter the triumphal realms of bliss, where his faith will be turned into sight, his hope into endless felicity, and his distresses into comfort, joy, and everlasting consolation.'"

The effect of Mr. Townshend's pulpit effort in the Mulberry Gardens Chapel was the determination of the Countess of Huntingdon to send him to her College at Trevecca, where it was intended that he should remain for the space of four years, preparatory to his fully entering upon the office of the sacred ministry. The plan thus arranged, however, was speedily broken in upon ; for young Townshend was so popular in the towns and villages to which he was sent on his entering College at Trevecca, that, whether prudently or not, he was almost wholly withdrawn from his studies, and was compelled to abandon them for the more public engagements of the

Christian ministry. It was evidently the defect of Lady Huntingdon's arrangements, that when a young man was acceptable in his public addresses, he was hurried away from his studies before he had had any fair opportunity for cultivating the powers of his mind, or making any solid attainments in theology or general literature. Yet it must be acknowledged, that not a few who were there *made preachers by preaching*, rose to great eminence and usefulness in the church of Christ ; and it must also be allowed, that the spiritual destitution of our country at the time went far to justify a deviation from fixed rules of procedure, which in other circumstances would have been highly culpable.

Happily for Mr. Townshend, he had been blessed with a respectable school education ; and such was his thirst for knowledge, that at a time when he was preaching all day, he read and studied books the greater part of the night. His general and miscellaneous knowledge, thus acquired, was such as to astonish all who heard him or conversed with him. Wherever he preached, crowds flocked to listen to his message. His manner was energetic and bold, and his matter was full of unction and truth. Many, too, by God's blessing, were the memorials of his usefulness at Wigan, Kendal, Lancaster, Maidstone, Dover, Cheshunt, and other parts of his Lord's vineyard. A sweet savour of Christ attended his steps, and many have now welcomed him in glory, who were the fruits of this early, immature stage of his ministry. At Dover, in particular, his labours were blessed ; and there, in one day, he received the cordial greetings of sixteen individuals who had been called to the knowledge of the truth under his ministry.

In 1783, Mr. Townshend was ordained over the Countess's congregation at Cheshunt, where, for the

space of two years, he did "the work of an evangelist, and made full proof of his ministry," gathering many souls into the fold of Christ, and building up God's people in faith and holiness. It was not the will of Providence, however, that he should long continue in this part of the vineyard; and the following narrative, selected from Mr. Bevis's funeral sermon, will explain the process by which his steps were directed to a scene of labour, where, for the space of half a century, he adorned the doctrine of God his Saviour.

"In the year 1784, when he was settled at Cheshunt, he was invited to visit some friends at Dover. In his way he passed through Ramsgate, and attended the week-evening service in Ebenezer Chapel. Dr. Stafford preached; and after the sermon Mr. Townsend went into the vestry to speak with him. It so happened that the congregation were unprovided with a supply for the next Lord's day. 'Oh,' said Dr. Stafford, 'our friend Townsend is always ready to preach, he will take your pulpit.' 'No,' replied Mr. Townsend, 'there are two ministers at Dover, and I will beg one of them to come; and if I cannot prevail, I will promise to come myself.' When he arrived at Dover, the ministers to whom he alluded had gone to France. He waited for their return till the last moment, and then came over to Ramsgate, and undertook the services of the day. The impressions produced on the people by his ministrations were so permanent, that when Mr. Bradbery, their minister, resigned his pastoral charge, eighteen months after, he was invited to take the oversight of them in the Lord. One circumstance may be mentioned, to show the leadings of Providence in his coming to Ramsgate; he had left Dover half an hour, before the ministers of whom he had spoken returned from France. If they had arrived in time, it is probable he would never have been the pastor of the church at Ramsgate."

Mr. Townsend entered on his new and promising sphere of labour with the same feelings of devotedness to Christ which peculiarly marked all his movements, from the period of his conversion. In his journal he inscribed the following prayer, as indicative of the solemn feeling of responsibility which now possessed his spirit.

“ May the great Head of the Church grant that my acceptance of the call to Ramsgate may be overruled to accomplish his Divine council in the good of souls, in glory to his name, and in sacred prosperity to his cause ! Even so, mighty Lord, grant it to us as a church and congregation ! Oh that we may begin, go on, and end our days in God’s delightful work, till admitted to spend an endless sabbath in the blissful courts above ! ”

He began his ministry at Ramsgate amidst many tokens of Divine approbation, and through a long public life continued to prove that God did not suffer him “ to labour in vain, or to spend his strength for nought.” Many were the fruits of his faithful ministry, and many doubtless are now the numbers who are his joy and crown of rejoicing. He had many trials and vicissitudes during his lengthened career of active service ; but very few, perhaps, have laboured for so long a period among the same people with more abundant tokens of Divine approbation, with fewer crosses, and a larger measure of real comfort.

In the year 1797, he experienced an overwhelming domestic calamity, which greatly penetrated and afflicted his tender heart. While a malignant fever was raging in the town, it entered Mr. Townsend’s happy dwelling, and in the short space of six weeks bereaved him and his beloved partner in life of four lovely children. Expecting himself every hour to become the victim of the same fatal malady which bore away his beloved offspring to the tomb, and anxious, if it should be the will of God to call him hence, to leave some memorial that might touch the hearts of his bereaved church, he penned the following striking letter, which has happily been preserved among his papers, and which shows how ready he was to live or die, and how greatly he rejoiced in the bliss of his departed infants.

TO THE CHURCH, &c.

“ Dearly beloved in the Lord,

“ June 15, 1797.

“ As God is pleased to visit me with mercy, in so early translating mine to heaven and immortal glory, and so commanding me to await the appearing of our Lord Jesus Christ; in full hope of eternal life by this Divine Saviour, I think it needful to leave a word, as in view of an opening grave, and judgment bar, and above all, in expectation of perfect joy when I shall close my eyes in death.

“ I would assure you that I die rejoicing in those precious doctrines which I have delivered unto you for many years,—Man’s total fall in Adam, restoration in Christ, and regeneration by the Holy Ghost—Salvation by rich, free, electing, sovereign, unchangeable grace:—the doctrine of the saint’s eternal re-union to, and interest in, the person and righteousness of Christ, is my glory and delight. May grace be given you to live a life of faith in all denial of ungodliness and worldly lusts, that you, my beloved, may walk soberly, righteously, and godly, kept by the power of God, through faith, unto salvation.

“ It has been with imperfection, but my chief object has been to study, preach, and advise you with singleness of eye. In my public services, I have sought your good, advising you ever to act, as independent of the fear of man, and of self-interest. I entreat you, my dearly beloved, to discharge your public and private duties as God in his word commands you. Study “unity of spirit, in the bond of truth;” let your motto ever be, “In honour preferring one another.” In your choice of a pastor, seek Divine direction, and may you choose one with life and zeal in the service of Christ, superior to any you ever had.

“ Pray earnestly to the Lord of glory to guide you with his word,—study that word, and prize it above gold, honour, and pleasure.

“ Rejoice in a covenant God, as the fount and source of all good. Remember death is at hand, it will try all your graces. Trust him for a dying hour, but examine yourselves truly, whether you be in the faith; and make his glory the end of your every motive and action.

“ I once again commend you to the God of Abraham, Isaac, and Jacob, praying for you, that his grace may be sufficient for you; may your daily feast and concert of music be in the joyful sound of eternal salvation. This has been the cordial of my life, and will be my triumph through eternity.

“ And now farewell, my dearly beloved, may I meet you all on the great day, at the right hand of the Judge; for there is laid up for me a crown of righteousness, and for you an inheritance, incorruptible and undefiled, that fadeth not away.

"Mr. Townsend," observes Mr. Bevis, "lived near to God, and was truly a man of prayer. The heart of every Christian shows itself in the prayers he offers for himself and others. In the family prayers he showed his deep sense of God's providential mercy; he thanked God with a marked earnestness every morning, that he and his family were on praying ground; many times in the day he used the ejaculatory prayer, 'Lord, increase our faith;' his heart was constantly lifted up in prayer to a throne of grace, he would sometimes audibly pray in sleep; and to show how thoroughly he had the habit of prayer, when he was once lying in the stupor usually consequent upon his attacks, and could recognize none of those around him, he said to his attendant, read me a psalm; she hesitated, believing his unconsciousness to every thing else would prevent him from understanding it; he renewed his request, which being complied with, he said, now we will pray, and offered up clear and fervent petitions as if the family were present, after which he relapsed into his former insensibility.

"In the domestic circle, Mr. Townsend was a father and a friend; he fervently loved his children, and committed them daily to God in prayer; whenever he expressed affection for any of them he would usually say, 'Ah, my dear, I have offered up a thousand prayers for you.' He said on a late occasion to one of his daughters, 'I cannot leave you silver and gold, but I have lodged thousands of prayers for you in the treasury of Heaven.'

"He was a good man, and full of the Holy Ghost. There was great honesty and simplicity about him; his character was transparent, and his countenance was an index of the purity and benevolence of his mind. He had a great dislike to scandal; he would say to his children, or to any who told him of the faults of others, 'Have you weeded your own garden this morning? I have so many weeds to root out of mine, that I have not time to point out those of my neighbours.' He had a just sense of the nearness of eternity; on winding up his watch, he would quote the words of Lord Russell, 'I shall soon have done with time, and welcome eternity.' He lived on friendly terms with those from whom he conscientiously differed, and by the consistency of his life commanded the respect of all who knew him. He was a cheerful Christian: to use his own language, he was 'cheerfully pious, and piously cheerful.'

"He was an honourable specimen of the orthodox ministers of the old school: there was no indecision, compromise, or accommodation in his preaching; he was sound in the faith; his ministry commended itself to every man's conscience; there was no approximation to the modern style of preaching; he did not delight in abstruse speculations, or a metaphysical way of expressing himself; he had too much reverence for the gospel thus to handle it."

In his funeral oration, which was equally just and eloquent, Mr. Bevis made suitable reference to Mr. Townsend's connexion with the London Missionary Society :—

“ He was,” said he, “ one of the founders of the London Missionary Society.—‘ Our fathers, where are they ?—and the prophets, do they live for ever ? ’ It is no little honour to have been engaged in the foundation of such a society ; the names of those worthies will be handed down to our children’s children ; their memory will be embalmed in the grateful remembrance of the church in ages yet to come. They cast their bread upon the waters—we find it after many days. They gave a mighty impetus to the chariot of the gospel, and sent it to and fro through the earth. They blew such a powerful blast with the silver trumpet of the gospel, that its music has floated o’er the waters of the South Seas ; it has reached the interior of China ; it has been heard on the plains of India and the mountains of Greenland ; it shall float on the breezes till the whole family of man have heard its joyful sound.

“ They planted the tree of life in the wilderness, and nourished it with their prayers and tears ; and it sent out its boughs unto the sea and its branches unto the river ; beneath its wide-spreading shadow are gathered together a multitude which no man can number, out of every kindred, people, and tongue ; and they all unite in ascribing salvation to God and the Lamb for ever.

“ How great the honour of laying the foundation stone of that mighty, that spiritual temple, whose boundaries shall be the east and west, the north and south !—on the foundation-stone is engraved the name of **GEORGE TOWNSEND**.

“ In consequence of age and infirmity, he resigned the pastoral office in the year 1830. He was the honoured instrument of effecting much good ; one hundred and seventy-seven members were added to the church and the beneficial results of his labours have likewise been apparent in the addition of several who have since attributed their conversion to his ministry. He departed this life the 5th of June, 1837, in the 87th year of his age. The greatest possible respect for his memory was evinced by the inhabitants of Ramsgate ; he was followed to the grave by ministers of all denominations, and a procession comprising most of the gentry and tradesmen of the place. The flags in the royal harbour, and on the churches of St. George and St. Lawrence, were hoisted half-mast high ; and whilst the body was being conveyed to the chapel, the bells of the churches were tolled. He lies buried in the centre of the new burial-ground belonging to the chapel.

"The oration was delivered by the present minister, and the funeral sermon was preached by the Rev. W. Chapman, of Greenwich. A sketch of his life is contained in the oration, and the funeral sermon preached on the following Sabbath evening by the minister of the chapel, and published by request."^a

The amiable and learned son of the deceased, the Rev. George Townsend, A.M., one of the prebends of Durham, and author of an admirable and useful work on the Scriptures, was present at his father's funeral, and evinced that filial tenderness, which none could witness without emotion, and which spoke volumes as to the real character both of the departed Nonconforming pastor, and the surviving dignitary of the Episcopal Church.

^a To these documents the editor is indebted for the greater part of the materials from which he has composed this brief and imperfect sketch.

M E M O I R

OF THE LATE

REV. JOSEPH BROOKSBANK,

FORTY YEARS PASTOR OF THE INDEPENDENT CHURCH ASSEMBLING AT
HABERDASHERS' HALL, LONDON.

It would be no easy task to convey to the public mind an adequate idea of the real amount of service rendered by this good and amiable man to the objects and interests of the London Missionary Society. Seldom, indeed, did he appear on its behalf in the character of a public advocate ; but by an unwearied attention, for a series of years, to the business of its committees, by the aid which he afforded to Dr. Haweis and others, at the time when the ship *Duff* proceeded to the islands of the South Seas, by his uniform friendship to its devoted missionaries, and by granting the use of his place of worship for the first missionary communion, and for the early anniversaries of the institution, he earned for himself the confidence and esteem of all the best friends of the cause.

Joseph Brooksbank was born at Thornton, a village near Bradford, in Yorkshire, Feb. 21, 1762. His father was a respectable farmer, in easy, not to say affluent circumstances. His choice, then, of the Christian ministry as a profession, was dictated by inclination and deliberate preference, and not by any hope of bettering his worldly

prospects. He was not one of those who thrust themselves into the "priest's office for a morsel of bread."

He received his early education in the grammar-school of his native place, where he continued to prosecute his studies till the age of seventeen, and where he made very respectable progress in the elements of classical and general knowledge. His religious impressions commenced with the dawn of reason ; for at the tender age of nine he was a child of prayer and of Christian hope. It would appear that he owed, instrumentally, his first feelings of piety to the prayers and conversations of an aged female of the name of Coulter, who knew her Saviour, and who was wont to speak of his love and kindness to her youthful friend. The impressions he thus received were neither effaced from his mind by subsequent temptations, nor were they suffered to lie dormant in a heart which God had quickened by his sovereign grace. In the bloom of youth his soul was animated by love to God, and benevolent concern for the salvation of his fellow-men ; and so rapidly and vigorously did his youthful piety develop itself, that at the early age of eighteen his Christian friends prepared the way for his entrance upon studies introductory to the work of the sacred office.

" In September, 1780," observes his son,^a " he went to the Old College, Homerton, for the purpose of pursuing his studies, as preparatory to the work of the ministry, upon which his judgment and his affections were alike fixed. That ancient academy, always distinguished for its learning and utility, was under the superintendence of Drs. Gibbon, Mayo, and Fisher. The first of these, after having finished his academical course with great credit to himself, and not less satisfaction

^aThe Editor quotes from a Memoir of Mr. Brooksbank, drawn up by the late Mr. Brooksbank of Edmonton, son of the deceased, and inserted in the Evangelical Magazine for August, 1825. The writer of the memoir has since joined his sainted parent in the skies.

to his tutors, he succeeded in the pastoral office at Haberdashers' Hall Chapel, Staining-lane, Cheapside. The Independent church in that place, which succeeded the Presbyterian congregation dissolved in 1734, was of very considerable antiquity, having been first formed by the Rev. William Strong, in the year 1650, before Cromwell attained his supremacy, and met in Westminster Abbey. The church-meetings were originally held in the House of Peers. While he was a student, it appears that Dr. Watts was a member of the church.

"In 1785, Dr. Gibbons entered on his rest, and in September of the same year Mr. Brooksbank was ordained pastor over this society; on which occasion the Rev. John Clayton, sen. gave the charge; Dr. Davies preached to the people; Dr. Fisher offered the ordination-prayer; and Mr. Hamilton read the hymns. Of these, the first only remains, full of years and of honours, bearing on his head the almond blossoms of immortality; giving thus the sign of an approaching spring, which can never fade. The rest have received their palms and their crowns, and have entered into the joy of their Lord.

"On the 1st of January, 1788, Mr. Brooksbank married Miss Shrimpton, daughter of Thomas Shrimpton, Esq., a lady of whom it is not too much to say, in respect of her intellectual endowments, that had she turned her attention to literature as a distinct pursuit, enough yet remains of her casual compositions to prove that she would not have fallen short of the highest attainments of her sex, to whom the world is so much indebted, in any department which she might have chosen for herself. She was pre-eminently distinguished for her love to her husband and to her children. In June, 1805, she left *him* a widower indeed, and *them* orphans!"

Mr. Brooksbank's ministry, in the metropolis, opened amidst all the symptoms of a marked popularity. In his own place of worship, and elsewhere, he was followed by crowds of attentive listeners, who flocked to hear the young divine. Though he retained much of his Yorkshire accent, and was by no means remarkable for the easy or elegant flow of his diction, he drew towards himself for years a large measure of the public regard. This, perhaps, was mainly owing to the decidedly evangelical tone of his pulpit addresses, delivered as they were with much earnestness and becoming zeal for the salvation of souls. That in his declining years, without any failure

of character or moral reputation, his ministry should have been so lamentably deserted, is an affecting proof of the caprice of the public mind, and of the ever-shifting tastes of the professing world, in reference to the objects of its special favour and regard.

“ Long before the blank created in the family of Mr. Brooksbank by the death of his beloved wife, he had honourably distinguished himself as the steady friend of every institution of religious or humane tendency. When bigotry would have laid restraints, if the infant Sampson could have been fettered, upon the gigantic efforts of the London Missionary Society, the struggles of whose childhood demonstrated what must be the greatness of its strength in that maturity of vigour to which it has not yet attained, and of which we are still but very inadequate judges, Mr. Brooksbank stood firm to the cause; the first to support it; and, when clouds and darkness appeared to encompass it, the last to despair of it—absolutely incapable of deserting it. In his own place of worship one of its first sermons was preached; there too, the first missionary communion was held; and during many years the meetings for public business continued there to be convened. Thus he pursued the even tenour of his way; always keeping pace with the march of his times; having no bigoted attachments, amidst the firmest fidelity; possessing a heart which spontaneously expanded as new schemes of benevolence and religion arose; the friend of God, and the friend of man. Can a higher tribute be paid to any man? and breathes there the individual who will not acknowledge that it was due to Joseph Brooksbank?”

In the year 1823, Mr. Brooksbank entered into the married state a second time with a respectable widow lady of the name of Ball; but the sudden failure of his health soon after this event threw a gloom over the evening of his days, which even the solace of conjugal tenderness could not dissipate. The affection with which he was seized, and which terminated his valuable life on the 19th of April, 1825, was an attack of jaundice, which no medical skill was found sufficient to eradicate from the system. From the moment of the first onset of his complaint in January, 1824, he continued, amidst occasional gleams

of hope, gradually to decline in health and vigour, until at last a short and severe attack closed the scene. The depressing nature of his affliction did not admit of much conversation ; but all he uttered indicated the strength and simplicity of his faith. " I cannot tell," said he, " how precious Jesus is to me, and how precious his name has been to me during all my pilgrimage, and in the most trying hours of my life !"

" Prayer, praise, confidence, humility, resignation, marked the closing hours of his life, less by words, indeed, than actions ; yet both presenting an undivided testimony, and a beautiful consistency. He was buried in his family vault in Bunhill Fields, and his funeral was accompanied by some of his oldest friends in the ministry, and attended by many of his congregation. Dr. Collyer conducted the whole funeral service, at his own desire, and that of his family ; and on the succeeding Lord's day preached his funeral sermon at Haberdasher's Hall, from Col. i. 28. ; a text from which Mr. Brooksbank had prepared a discourse which he was never permitted to deliver.

" Thus lived and died Joseph Brooksbank, who finished his course at the age of 63 ; and of whom it is difficult to speak the truth without being suspected of flattery, or at least, of partiality. But his virtues were exalted, though his whole deportment was unpretending. It is but just that the hand of friendship should lift the veil, and discover to the world what manner of spirit has taken its flight to a purer region. More than thirty years' personal knowledge enables the writer to do this. The intimacy begun in patronage, at the early age of about twelve or thirteen ; ripened into friendship, was confirmed by pastoral relation, was sweetened by constant and unrestrained intercourse, and remained until death broke the link, and dissolved the union—not for ever ! But when again it shall be joined, nor time, nor death, nor accident shall break, nor eternity dissolve it. Such a biographer claims a right to speak that which he does know, and to testify that which he has seen.

" Mr. Brooksbank was distinguished for his ministerial fidelity, and not less for his ministerial diligence. To have cut off a right hand, or to have plucked out a right eye, would have been comparatively easy to him ; but to conceal or compromise one truth of the gospel, was to him an absolute impossibility. He did not understand the art to soften down sturdy principles, or to shift with the wind for

his own advantage, and sail at his ease. Christ was with him every thing; and the world and its friendships, as nothing. He was no loiterer in his Master's work. He was instant 'in season—out of season'—and until the symptoms of his last fatal disorder had increased uncontrollably upon him—and that occurred to him, which frequently happens to a singularly hale constitution, that he was arrested in the midst of his work—his zeal never abated, and his labours were never remitted. He did not require the gale of popularity to fill his sails—he was impelled by a sweet and irresistible principle, which enabled him to swim against the winds and the tide as readily as with them, and which thus proved its divine origin, and its claim to be considered as in a great measure independent of mere circumstances. He was a steady friend—no butterfly basking in the sunbeam, and fluttering on the zephyr, driven before the gale, chilled by the blast, and disappearing in the tempest; he gave no man his hand, to whom he had not given his heart; and when he gave his heart, he so gave it as to place it beyond the reach of mere accident. He had great tenderness for others, and sympathized with their infirmities. All his reproofs were administered in secret. To cover with the mantle of charity a brother's weaknesses, and not to expose them, was his habitual practice. He was an undaunted defender of the oppressed, a strenuous supporter of the deserted, and a kind and affectionate friend of the afflicted. It was a peculiarity in his character—shame to an evil world that it should be peculiar!—that persons almost unknown to him previously, or enjoying only the privilege of a passing acquaintance, the moment they stood in need of assistance, or experienced the desertion so common to change of circumstances, found in him a sympathizing friend. An accusation against a brother he would never entertain without the most decided proof, and even then he pitied, but was never heard to censure. He was the friend of the young; to them his countenance, his instructions, and his table, were all and alike afforded. There are many this day, high in public estimation, and in official rank, who owe their earliest patronage to Joseph Brooksbank. High integrity and unblemished purity of character distinguished his life, and followed him to his tomb. No blot could be attached to his name, even by malignity itself. No accuser dare stand forth to impeach his fidelity. No blush can be called up on the cheek of any one of his friends upon his account. And all those qualities were mingled with deep humility of spirit, with undivided simplicity of dependence upon divine grace, evinced through the whole of his life, and conspicuously in his last moments.

“As a man of God, it is unnecessary to say that he was a man of prayer. He was especially conversant with the scriptures; and

besides his public and official acquaintance with them, and that regular examination of them which stood connected with his family, or was elicited by his pulpit studies—he uniformly, in private, read the Bible throughout *four times* in the course of a year, during many of the last years of his existence.

“Farewell! Friend, Father, Pastor, farewell! Eyes not unused to tears, may well find their fountains broken up, when thine unfeigned love is called to mind, and associated with its loss: but thou hast ceased to weep; and he who thus waters thy sepulchre with his tears, hopes, at no distant day, again to meet thee, in that happy world where all tears are wiped away!”

MEMOIR

OF THE LATE

REV. HERBERT MENDS,

OF PLYMOUTH.

THIS truly amiable and devoted “man of God,” who was one of the first Directors of the London Missionary Society, and who evinced a lively attachment to its catholic principle to the hour of his death, was born at Brinkworth, in Wiltshire, in the year 1755. He was the son of the excellent and amiable Christopher Mends, whose memoir appeared in the seventh volume of the Evangelical Magazine, and removed, when a child, with his father, from the place of his birth, to Plymouth, where he afterwards became an instrument of much good to the souls of many.

The following piece of autobiography, selected from the pages of the work named, is so instructive, that we can only regret that the writer of it was not enabled to complete his purpose of supplying a memorial of his public and private life.

“ Plymouth, 13th, 1810.

“ After serious and mature deliberation, I now sit down to record some of the leading dispensations of a kind and gracious Providence, which has attended every one of my steps through life; and, on the

review, my mind is filled, and at times almost overwhelmed. Providence towards me has borne a just and remarkable resemblance to that miraculous cloud of old, which had a dark and a bright side. I have been made to sing of judgment and of mercy. I am a wonder to myself; and, under a consciousness of my insignificance and meanness, I bow with profound reverence, and I hope lively gratitude, for that goodness and mercy shown to me, who ever have been, in my own estimation, less than the least of the Lord's servants. Such has been the general feeling of my heart, and at times so deeply have I felt my unworthiness and inability to fill the arduous station of a minister of the Lord Jesus, that I have been on the verge of relinquishing it altogether. This I say not from any sinister motive; but He who trieth the secrets of all hearts—He, whose 'eye looks on me—on all,' and before whom I write this, can witness my sincerity. Yet, having obtained help of my God, I am continued to the present; and by the grace of God, I am what I am—a memorial of sparing, preventing mercy. And I now record it to the honour of free grace, that, according to my limited talents and abilities, I have been enabled to labour in the Lord's vineyard more abundantly than many in my circle of acquaintance; and, I humbly trust, not without success. But it has been a constant cause of fear, 'lest after having preached Christ to others, I myself should be a cast-away.' Forbid it, O my gracious God!

"That passage in 1 Cor. ii. 2—5, has been deeply impressed on my mind, as, in some of its parts, peculiarly applicable to myself:—'For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.'

"I shall, therefore, now endeavour to call to remembrance those periods of my life, which have been marked with the most prominent features of divine Providence.

"In very early life, I well remember the strong impressions of my mind concerning the ministry; and the full determination, should it appear to be the will of God, to devote my time and abilities to that important employ. This inclination I felt long before I had reason to hope that my heart had experienced the constraining influence of the love of God; or my mind was at all aware of the infinite weight of the work.

"When very young, I constantly joined a society of religious friends of my own age; and spent several evenings, and almost whole nights, in the exercises of prayer, reading, and singing: in those exercises I experienced uncommon delight. But I have reason

to conclude, from more mature reflection, that those feelings were more the result of natural passions, than sacred influences : and I have too much reason to fear, that this was the case with many of my then very zealous companions, as their future life discovered that those feelings and that zeal were not the genuine operations of the Holy Spirit of God : many of them went back, and walked no more with God.

“ My dear and venerable father, about this time, seriously thought of devoting one of his sons to the work of the ministry ; and therefore (as I have heard him often say) he caused all of them to pass before the Lord, as the sons of Jesse were called before the prophet Samuel. (See 1 Sam. xvi. 6 to 15.) I felt a satisfaction, not easily expressed, at the appointment having fallen on me ; although, as I have before said, I fear my motives were more the effect of feeling—and perhaps other motives, not of so pure a nature. I was placed at a grammar-school in Plymouth, under the care of the Rev. Mr. Lamayne. With him I continued some time, and received the rudiments of a classical education.

“ After a year or two I was placed under the care of the Rev. Samuel Buncombe, a truly pious and sensible minister of the Independent denomination, at Ottery St. Mary, Devon. Three years were spent there ; and I have ever thought that those years were to be numbered among the happiest and most merciful of my life. I received from Mr. and Mrs. B. so much tenderness and attention, that my affections were riveted to them in a more than common manner ; and in that situation I have reason to hope that the Lord opened my mind to behold my state by nature, and the need of a vital union to the Lord Jesus. If any particular circumstance might be considered as making a more deep, lasting, and serious impression, than others, it was a dream which I had when at school at Ottery. I felt the apprehension of the approach of the last great judgment-day. I well remember all the attending circumstances ; and observed that they were perfectly corresponding to the description of that awful event recorded in the Gospel of Matthew. After I had perceived vast multitudes of the human race appearing before the throne of Christ, some being approved and others rejected, I at length beheld my beloved father and mother, and several of the family, summoned to appear. Great agitation was awakened in my breast ; but I heard them distinctly examined, and as distinctly heard the Judge say, ‘ Well done,’ &c. At this period, my whole soul was filled with horror indescribable, being conscious that I was not prepared to pass my final scrutiny. At length my name was announced ; and I felt all the agonies of a mind fully expecting to be banished from the presence of God, and the glory of his power. The Judge then, with a stern countenance, and in language which struck me with mingled

shame and hope, said, 'Well, what sayest thou?' I fell at his feet, and implored mercy, and uttered these words: 'Lord, spare me yet a little longer, and when thou shalt call for me again, I hope to be ready.' With a smile, which tranquillized my spirits, the Lord replied, 'Go, then, and improve the time given thee.' The extreme agitation of my mind awoke me. But so deep was the impression that I have never forgotten it; indeed, I soon after arose, and committed the whole to paper, with many other attendant circumstances not proper to be here recorded.

"I would not, indeed, attach any undue importance to the impressions made on the imagination in the moments of sleep; yet, probably, these visionary representations may be one mean used by sovereign grace, to awaken thoughtless youths to seek the things that belong to their eternal salvation. This effect, I am convinced, was produced in my mind.

"After having continued at Ottery three years, I was removed to the academy at Bridport, in Dorset, under the care of the Rev. James Rooker."

On the completion of his academical studies, in the year 1777, he removed to Sherborne, in Dorset, where he was ordained over the church, afterward under the pastoral care of the Rev. J. Weston.^a In 1782, on account of his father's infirmities, he was invited to be co-pastor with him at Plymouth. His labours in this important station were useful: the hearers and the communicants were considerably increased; and for several years previous to his death, nearly a thousand persons regularly attended upon his ministry. The sentiments with which he regarded his success, and the serious views which he had of the important work in which he was engaged, are expressed in a letter (dated August 30, 1813,) to a respectable friend and correspondent.^b

"Truly, my Brother," says he, referring to the ministry of the gospel, "this is the most important employment in which a mortal

^a While he was at Sherborne, Mr. Mends married Miss Jolliffe, who died several years after his removal to Plymouth. He afterwards married Miss Fowler, who survived him. All his children died in their infancy.

^b Rev. W. Chaplin, of Bishop's Stortford.

can be engaged—an employment which the brightest cherub would deem *his* honour. O, my friend, what condescension, and what wisdom and kindness are displayed in the appointment of man to this delightful work towards his fellow-men! Paul felt the force of this when he triumphantly exclaimed, 2Cor. iv. 5—7. ‘We preach not ourselves,’ &c. and how illustriously are the power and love of God *herein* manifested! O how effectually is boasting excluded by the plans of sovereign grace! A gracious God has not left your unworthy brother without witness. We have had thirty members added to us since the commencement of the present year.^a May the great Head of the church establish them in this truly dangerous time, when errors of the most fatal kind abound—antinomian errors, which attack the church on the most dangerous side. In no age have they abounded more than in the present. They are the bane of gospel churches. They are in religion what revolutionary principles are in politics.”

In another letter, says this friend, he expresses his gratitude to God for having in his mercy kept the congregation in Batter-street in a great measure free from this contagion, during so many years; “which,” adds Mr. C. “is doubtless to be attributed, under God, to the wisdom and fidelity with which he persevered in preaching the gospel, as a doctrine according to godliness.”

In another letter to the same correspondent, he says,—

“But, my dear brother, while I rejoice in the revival and spread of the religion of Christ, O that I could as clearly see a proportional degree of prosperity in my own heart. I trust I do feel more of the sweet and lovely influences of the Spirit of Christ. But I often tremble at the apprehension of neglecting my own vineyard, while busily employed in cultivating that of others. Of how much importance is lively personal religion to ministers, whose responsibility is so awful! I very often glance my eye on a very weighty sentiment expressed by the truly great and good Dr. Owen, which I have written on a card, and fixed in my study, just over my chair:—‘He that is more frequent in the pulpit to his people, than in the closet for his people, is but a sorry watchman.’ May this impressive sentence be engraven on my heart!”

^a From a former letter, to the same friend, it appears that twenty-five had been added in the year preceding.

Mr. Mends was firm and uniform in his attachment to evangelical truth, in the midst of various and conflicting errors. In his confession of faith, delivered at his ordination, which, together with the sermon and the charge, was published, he expressed his views in a tone of decision that evinced his conviction of their transcendent importance. At that period, opinions of an opposite description prevailed in the west of England, to a degree which is happily unknown at present, and this doubtless gave an edge to the zeal of our young minister, and induced him to avow his sentiments with no common energy. These views of divine truth he never renounced. If, in the latter part of his life, he dwelt more largely on the duty and obligations of those, "who believe in God, to be careful to maintain good works,"—it arose not from a diminished sense of the value of other branches of religion: the sovereignty, the riches, and the glory of divine grace were dear to his heart; and nothing was farther from his mind than a wish to cast into the shade what holds so conspicuous a place in the sacred volume.

This appears from the extracts from his correspondence which have been given, and was known to those who listened with attention to his public discourses, or who had frequent intercourse with him in private. But local circumstances^s induced him to bear a more pointed testimony against certain errors, which appeared to him injurious to practical religion, than in other circumstances he would have deemed either necessary or expedient. He preached not a partial gospel; but "warned every man, and taught every man, that he might present every man perfect in Christ Jesus."

Mr. Mends was an animated preacher. The liveliness and fervour of his address attracted a numerous

congregation ; and kept them together at a period when increasing years and infirmities frequently diminish a minister's popularity. His people have been long distinguished for the general steadiness of their attendance in their own place of worship. The constant variety which a large town affords, or the reported eminence or eccentricity of a stranger, seldom led his congregation astray.

Such a conduct, which at once reflects honour on their minister and credit on themselves, is a model for the imitation of other churches. In populous places, where are various preachers, religious rambling is an evil very common, and very much to be lamented. They who have deliberately chosen a minister, who continue to support him, and who profess to regard him with undiminished esteem, surely act inconsistently with all their pretensions, when they leave his ministry for that of another on any trivial occasion. If they respect his person, regard his feelings, or even if they value their own reputation, it becomes them to avoid such a pitiful fickleness. But still higher considerations deserve their attention. They may justify their love of change by the profit as well as pleasure which they flatter themselves that this variety affords. But such comfort and advantage are often delusive ; the charms of novelty may be easily mistaken for religious consolations ; and a temporary emotion of the passions may satisfy the mind instead of the humble, spiritual, and sanctifying effects of Divine operations. Religious rambling may make a talkative professor, but seldom a watchful, teachable, and prosperous Christian. Should any one, however, be confident that he derives personal benefit from such a conduct, let him reflect on the baneful influence of his example upon others. While in imitation of him his

children are wandering from minister to minister, what reasonable hope can he entertain that, amidst all this religious dissipation, they will become truly humble and holy? They will probably be strangers to all serious feeling, and will hear the word of God as judges not learners: they will soon listen to the preacher with no more personal concern than to an actor in a theatre, and will treat the messages of an ambassador of heaven as fit only to furnish materials for idle censure or applause. Whatever the father might have been, the son thus educated will regard religion with the mere feelings of the speculatist; and happy will it be, if the young critic should not prove a future Diotrophes in the church, or a leader or partisan in the divisions of some religious society.

Mr. Mends often reflected with particular pleasure on the formation of the Association of Independent Ministers and Churches in the West of England, of which he had been the first and most active promoter. This occurred in the year 1785. A letter is still extant, addressed to the ministers of Devon and Cornwall, and of parts of the two counties adjacent, for the purpose of directing their attention to this object. It is pleasing to reflect, that within these limits the number of ministers to whom such a letter would now be addressed is more than fivefold; and it is not unreasonable to suppose that this association has been instrumental, under God, of promoting this increase; as we are convinced that the numerous associations which have followed this example in most counties in the kingdom have eminently contributed to the extension and success of the gospel. The efforts of Mr. Mends, and of those who co-operated with him, in pursuing this object, were zealously opposed by many worthy persons. They feared lest the establish-

ment of this association should place an influence in the hands of its members which would infringe on the liberties of their respective societies. But several of them lived to see that their fears were groundless, and were ready to acknowledge the benefits of a union, which before they had deprecated.

Such associations of ministers and their people are in various respects useful. They promote brotherly love, and strengthen the hearts and hands of those who are zealous for "the common salvation." Modest and timid ministers are encouraged and assisted by the kindness and experience of their more established brethren; and the forward and conceited, should any such exist, soon find their level, and learn their own deficiencies, by associating with others wiser and better than themselves. Very frequently affecting information is communicated to those who are present at these meetings respecting the spiritual wants of their neighbours, or of strangers, which stimulate those who hear it to greater exertions; and interesting tidings are sometimes imparted, with regard to the prosperity of the Redeemer's kingdom, which send home the servant of God to his friends rejoicing, and "are abundant by many thanksgivings to God."

Mr. Mends did not produce much from the press; but, in 1785, he published an *Elegy on the Death of William Shephard, Esq*; in 1789, *A Sermon on the Injustice and Cruelty of the Slave Trade*; in 1790, *A Sermon on the Education of the Children of the Poor*; in 1797, *A Defence of Infant Baptism*; and in 1801, *A Sermon*, preached in London before the Missionary Society.

In the year 1785, he founded a charity school in his place of worship; and to the very close of life watched over it with a fatherly affection. His kindness to the children might be inferred from their bitter

lamentations at his funeral; which were doubtless the artless expressions of their grief for the loss of their friend and patron. He endowed it with a legacy of £200, and we trust that it will continue to be conducted with that care which has gained it distinguished credit in the neighbourhood.

The Dissenters of Plymouth and its neighbourhood were indebted to Mr. Mends's exertion for the removal of an illiberal measure which had existed for several years with respect to the dock-yard. No one was admitted as an apprentice in that establishment who could not produce his baptismal register from a clergyman of the Church of England. This was not only a grievance with regard to the individuals immediately affected by it, but it fixed a stigma on the Dissenters in general. After repeated efforts, Mr. Mends was successful in causing an application to be made, through a respectable channel, to the government, which was promptly attended to; and it was ordered that the registers of Dissenters should be accepted as readily as those of Churchmen.

The subject of this memoir was not permitted to confirm the truth which he had preached by his testimony in the immediate prospect of death; his removal was sudden. On the Sabbath preceding, he preached three times, and administered the Lord's Supper; and on the Monday he delivered the address at the monthly meeting of the friends of missionary labours of different denominations at Plymouth. Having lately entered on a new year, he particularly adverted to the uncertainty of life, as a motive for Christian zeal and activity, and expressed himself in the following manner, which, on account of the afflicting event which occurred before the end of the week, could not pass without observation:—"We cannot expect," says he, "that all of us who are present

shall meet again in this world. But who *first* will be removed is known only to God. Perhaps it is the youngest person, or perhaps it is the strongest ; or perhaps it is he whose voice you are now hearing ;” which last words, we presume, were literally fulfilled. On the Friday evening, as he was sitting with Mrs. Mends and two female friends in his parlour, he complained of a violent pain in his back. In consequence of his indisposition, he was induced to go to bed. He walked across the room for this purpose with his usual alertness ; but within a few minutes after he had entered his bed, he expired.^a Mr. Mends had frequently expressed a wish, that, if it were the will of God, he might die suddenly ; and his wish was gratified. So the pious Dr. Bates often prayed, that he might have a “ tolerable passage through the world, and a comfortable passage out of it.” This prayer, it has been remarked, was eminently granted him ; for he died without any previous sickness. The views and wishes of good men on the subject of sudden death are various ; but he who can say with the holy Cadogan, “ I have settled my accounts for both worlds,” may calmly rely on the wisdom and goodness of his unchangeable Saviour as to the time and circumstances of his departure.

Mr. Mends was buried in the family vault in his own place of worship. The Rev. J. Doney delivered the

^a A medical gentleman, who was sent for, but who did not arrive till Mr. Mends had expired, says, “ It almost amounts to certainty that the bursting of some important blood-vessel more immediately produced that melancholy event. The violent pain in the back, experienced by Mr. Mends for some time previous to his decease, was most probably the result of the distention of the artery, before it actually gave way. I am confirmed in the former part of my opinion by the circumstance of blood being evacuated by the mouth after death ; but nothing less than actual inspection would enable me to speak with more decision.”

funeral oration. On the Sabbath evening following, the Rev. W. Rooker of Tavistock, preached on the mournful occasion to a most crowded congregation : it is supposed that fourteen or fifteen hundred persons were present, and that as many went away who could not obtain admittance.^a This was a testimony of the respect in which his memory was held, not only by his own people, but by the inhabitants of Plymouth in general.

^a Funeral sermons were preached in the Tabernacle, and in the Baptist and Methodist meetings, by the Rev. Messrs. Doney, Gibbs, and Hill. It is remarkable, that, without a knowledge of each other's design, they all chose these words for their text, " Let me die the death of the righteous," &c.

M E M O I R

OF THE LATE

REV. GEORGE JERMENT, D. D.

THIRTY-SEVEN YEARS MINISTER OF THE CONGREGATION ASSEMBLING, FORMERLY,
IN BOW-LANE, CHEAPSIDE, AND LATTERLY, IN OXENDEN-STREET CHAPEL,
HAYMARKET, LONDON.

The subject of this notice belonged, originally, to that branch of the Secession Church of Scotland, known before the union, in 1819, by the term Anti-burgher ;^a

^a The division of the Secession Church into two distinct ecclesiastical bodies, though agreeing substantially in doctrine and discipline, arose out of a difference of opinion on the subject of certain clauses in the burgess oath, imposed upon members of the Scottish corporations, particularly in Edinburgh, Glasgow, and Perth. In March, 1745, the Presbytery of Dunfermline transmitted an overture to the Associate Synod, while holding its first meeting at Stirling, the purport of which was, "That the Synod take under their consideration, whether or not the burgess oath be agreeable to the word of God, and to the received principles of this church founded thereupon," &c. &c. When the Synod met in the May following, they entered upon the consideration of the said overture, at one of their private sittings. The clause of the burgess oath which engaged their deliberations was the following :— "Here I protest before God, and your lordships, that I profess, and allow with my heart, the true religion presently professed within this realm, and authorized by the laws thereof: I shall abide thereat, and defend the same to my life's end; renouncing the Roman religion, called papistry," &c. The particular sentence which became the bone of contention, was that in which reference is made to "the true religion presently professed

a body of men who did noble service to the cause of religion in Scotland, at a time when the doctrine and discipline of the Established Church had sunk into woeful degeneracy. In the north of Scotland, in particular, where the degeneracy of the Kirk was most palpable, their influence was felt to be as the salt of the earth, preserving the whole mass of society from sinking into a state of moral putrescence. They were, in many respects, over strict and severe, and made too much of covenanting, and other things of like human origin ; but they were men of exalted piety, of sound theological views, and drew the line of separation, with a bold and decisive hand, between the church and the world.

Dr. Jerment was a native of Scotland, and born at Peebles, in the year 1759, his excellent father being then pastor of the Antiburgher Church in that town.

within this realm," &c. ; one party in the Secession Church maintaining that the clause was only to be interpreted as a legal exclusion of papists from holding the office of burgess in any of the corporations ; and the other regarding it as tantamount to an approval of the Church of Scotland in her state of degeneracy, against which the Secession Body had borne their decided testimony. The decision of this question occupied the Synod until the spring of 1747, when, after many stormy debates, they divided themselves into two separate ecclesiastical bodies—the one holding the sinfulness of swearing the religious clause in the burgess oath, and making it a term of communion so to regard it ; and the other opposing the Synod's giving any decision on the subject, and contending that the question at large should not be suffered to assume the aspect of a term of communion. The former party were termed Anti-burghers, and the latter Burghers. The controversy was one which evinced a large portion of human infirmity, in all the parties concerned ; but the conduct of the Anti-burgher Synod, at their meeting in August, 1747, in formally excommunicating and deposing from the ministry of the gospel, their brethren of the Burgher Synod, is one of the most lamentable instances of bigotry and party zeal in the records of any Protestant church.—For a full account of these transactions, see "History of the Secession Church," by the Rev. John Mc Kerrow ; "Bridge of Teith." 2 vols. octavo.

Enjoying, from the dawn of his being, the benefits of a strictly religious culture, he evinced that early seriousness of mind, and correctness of moral deportment, which encouraged his pious parents to devote him to the work of the ministry. With this high object before them, they aimed to give a special direction to the entire course of their son's education, and looked forward with sanguine expectation to the fulfilment of their best hopes, when the child of their prayers should rise to the distinction of "a good minister of Jesus Christ."

At the proper age, young Jerment was sent to the grammar-school of his native place, where he distinguished himself by the sedateness of his manners, the innocence of his youthful sports, the kindness of his disposition, the diligence of his application, and the solidity of his acquirements. After making such preparations for college as were customary in Scotland at that early period, he entered upon his university course, with that ardour and ambition of mind, which could not, and did not, fail to realize a favourable result. In the several branches of study to which he devoted his attention during his college life, he made a highly creditable progress; but was most of all remarkable, among his fellow-students, for the consistency of his religious character, and the depth of his pious feeling.

Having passed through the prescribed course at college, with credit to himself, and satisfaction to the professors, he entered the Divinity Hall of his denomination, then under the enlightened presidency of the late Rev. William Moncrieff, of Alloa; a man whose profound piety, and keen insight into the meaning of Scripture, were only equalled by the variety and extent of his general knowledge, and the lively interest which he took in the success and happiness of the rising ministry.

In the theological class Dr. Jerment took a high standing, and evinced a powerful attachment to studies which were destined to become the main occupation of his future life. His exercises in systematic, controversial, and exegetical theology, were distinguished by their precision of thought, their extent of research, and the classical taste and elegance of their style as literary compositions. He was one of the most promising candidates for the ministry in the Antiburgher Church of his standing ; and retired from the Divinity Hall with the respect of his tutor, and the confidence and affection of his fellow-students.

His first efforts as a preacher were highly acceptable, if not popular, among the churches of his own denomination in the north. But it was not the will of divine Providence that he should long remain in his native land, to minister the word of life amidst the scenes of his youth ; for soon after he had completed his regular course of study, an application was made to the Antiburgher Synod, from the church assembling in Bow-lane, Cheapside, for a young man of decided parts, to become the colleague of the late venerable Mr. Wilson, whose age and infirmities rendered such assistance indispensably necessary. Dr. Jerment was immediately fixed on, as a person in every way qualified for the responsible undertaking. He was young, energetic, eloquent, and well informed, and by no means indisposed to make trial of a sphere of duty in the British Metropolis. Accordingly, in the last week of September, 1782, he was publicly ordained to the holy ministry, as co-pastor with Mr. Wilson, in the ministerial inspection of the church over which that man of God had so long and so honourably presided. It was no mean honour, as it was no easy task, to become the assistant of one who

had waged successful warfare with John Sandeman, one of the acutest controversialists of his age.^a Yet such was the honour and such the responsibility devolved upon Dr. Jerment, at the early age of twenty-two. He was well received by his own and other denominations in London ; and, for the space of thirty-five years, while the vigour of his faculties was preserved to him, he attracted large and respectable congregations to his place of worship, and acquired an influence among the Scottish residents in London of the most desirable kind. A striking proof of this influence may be supplied in the fact, that when the lease of his place of worship expired in Bow-lane, and it became necessary to purchase the chapel of the celebrated Richard Baxter, in Oxenden-street, he raised by his own personal exertions the sum of £1,000 in the circle of friends which he had drawn around him in the metropolis. A considerable portion of that sum he received from the Scottish nobility, members of Parliament, and merchants of the first class, to whom he was either personally known, or who had become acquainted with his high moral worth and philanthropy.

During the lifetime of Mr. Wilson, and after his decease, Dr. Jerment discharged the duties of a Christian pastor with exemplary wisdom and diligence. At a time when narrow views of Christian communion obtained in the Antiburgher connexion, in general, and in his own church in particular, he laboured, by gentle means,

^a Mr. Wilson wrote a masterly defence of Hervey's "Theron and Aspasio," in 2 vols. 12mo, in reply to the Letters of John Sandeman. Those who cannot go the whole length with the Rector of Weston Favel, as to the appropriating nature of saving faith, will not fail to discern in Mr. Wilson's Sketches upon Sandeman's notions of faith, the marks of a profound and well-sustained theology.

to infuse a more catholic spirit into the minds of his friends ; and, though he did not succeed to the full amount of his wishes, it is well known that he longed for many years to witness that union between the two branches of the Secession Church which cheered and brightened his setting sun. He walked in love and harmony with all who bore the image of his heavenly Master, and taught his people "charity, which is the bond of perfectness."

His preaching, in the early years of his ministry, was remarkable for its correctness, its lucid arrangement, its critical analysis, and the closeness of its appeals to the conscience. By a careful and laborious preparation for the pulpit, he always appeared to be master of his subject, and seldom delivered any thing common-place or unedifying. Latterly, his style of preaching became somewhat critical and dry ; but those who were accustomed to follow him in his trains of pastoral instruction from sabbath to sabbath, were deeply conscious of the intellectual and moral power which attended his ministry. He united the solidity of the Secession style of preaching with all the tastefulness and compactness of the best preachers in the Kirk.

Some of the courses of public lectures which he delivered from the pulpit were afterward committed to the press. Among these, his "Early Piety, illustrated and recommended, in several Discourses," and his work entitled "Religion ; a Monitor to the Middle-aged, and the Glory of Old Men," deserve to occupy a conspicuous place. It is many years now since the Editor read these discourses ; but the impression received from their early perusal was so vivid as to prompt the wish, on his arrival

^a Dr. Jerment took a deep interest in all the circumstances connected with the union of the Secession Church, in 1819.

in the metropolis in 1811, to hear the man who could write with such fluency and force ; and such is still his recollection of the excellency of the volumes named, that he can conceive of no better service rendered to the church, at the present moment, than the republication of them in a neat and cheap form. They are simple, ingenious, full of beautiful illustrations, display great knowledge of the human heart and of the word of God, and withal are deeply pervaded by a holy unction and a lofty spirituality.

Dr. Jerment was too fervent a lover of his species, too submissive a believer in revelation, not to be interested in the universal spread of divine truth. He loved his denomination much ; but he loved the Holy Catholic Church more, and was willing to co-operate with devout and holy men of every communion in carrying out the commission of his Divine Lord. It was this feature in his religious character which led him to respond to the first call for union among Christians, for the spread of “ the glorious gospel of the blessed God ;” the Anti-burgher was lost in the Christian, and he was ready, with his counsel, his tongue, and his pen, to advocate the claims of the London Missionary Society. He cared not that some of his friends did not see eye to eye with him, but stepped forward fearlessly into the breach, and stood side by side with Episcopalians, Independents, Burghers, and ministers of the Church of Scotland, in waging war with those systems of pollution and idolatry which had so long withered and cursed the fairest portions of the earth. He was one of the first Directors of the Society, and as early as 1796, delivered “ An Address before the Missionaries, at their Public Prayer-meeting, July 4th,” in that year, which was afterwards published, and which would sustain his reputation as an author, were it the

only production that had ever issued from his pen. The text on which the address was founded was Zech. ix. 10. "He shall speak peace to the heathen;" from which the preacher took occasion to state, the *nature* of the blessing; the *Author* of it; its *objects*; the *manner of conferring* it; and the *certainly* of the event;—all which he showed presented *motives* to urge assistance in the great design for which he pleaded, and *encouragements* to confirm the expectation of success. A few extracts from this powerful discourse will prove that the subject of this memoir was a man of great mental energy, and of very fervent godliness.

"Repay," said he, "the heathen of the present time the blessing, which Christians, whose names, though unknown to us, are written in the annals of eternal fame, conferred on our fathers. Have you been called out of darkness into God's marvellous light? Till that time, you were very heathens, in ignorance and depravity. Show that you are now Christians indeed, by sending the gospel to those who are heathens, with respect both to their internal character and external situation. Some of the heathen have known Britons as men of courage and genius; they have yet to know them as children of the God of peace. They have heard the thunder of our cannon; they have yet to hear the still small voice of the gospel. Besides, our countrymen have done injuries to the heathen. Britons (perish their names!) communicated to the inhabitants of the South Sea Islands a cruel distemper, which delicacy forbids to mention. Give them, I beseech you, peace, and health too; a mind religiously sound in a sound body. It is in your power to use the means, and to attempt a reparation of the injury. They have, probably, a thousand times cursed the day when they first saw the face of a Briton, of a Christian—a Christian! rather of a devil in human shape! I hope that, ten thousand times ten thousand, they will bless the day when the missionary ship first cast anchor on their shore; and from that day may the God of peace bless them! The intended voyage, brethren, is a voyage of discovery; but is it to store our own minds with new ideas respecting the natural history of Otaheite, and the customs of the people? No: it is to discover the natives to themselves, as guilty before God; it is to discover to them the Prince of Peace. This is a voyage of meditated conquest. To make the inhabitants our slaves, or our subjects? Nay: but to make them a willing people in the day of the Redeemer's power—a conquest which saves and ennobles the vanquished. It is a

voyage of traffic; that the heathen, who are poor indeed, may be enriched with the blessings of the gospel of peace. Merchants, navigators, heroes, philosophers, bear your due honours! nor is it among the least, that you have prepared the way for those humble men, who preach peace by Jesus Christ."

How correct and animating were the views which the preacher took respecting that mighty movement of mind which took place about the period of the formation of the London Missionary Society!

"Men," said he, "are now roused as from the slumber of ages. The Christian world is big with expectation. An uncommon spirit of prayer is poured out; and 'when the Lord builds up Zion, he regards the prayer of the destitute.' A voice seems to be crying in the wilderness, 'Prepare ye the way of the Lord!' Both the hearts and the hands of thousands have been opened liberally. Parties, without relinquishing their own peculiarities, have been united, and brought nearer to a level than they once were in the memory of the youngest person now present. In this respect, mountainous prejudices, higher than the Alps or the Andes, have been levelled; valleys have been exalted. May we not hope that the glory of the Lord will soon be revealed, and all flesh shall see it together? But, though the time for rearing a temple to Jehovah in the South Sea islands were not yet come, it is well, thou friend to the Missionary Society, that it was in thine heart to desire the event, in thy mouth to pray for it, in thy hand to attempt it.

"These are the means, brethren, which we solicit you to employ. We do not wish you to forsake your connexions, to leave your native land, to encounter the perils of the ocean, to expose your lives among barbarians. These are honours reserved for the few who were not solicited, but who offered themselves willingly, and in a manner which made some of us to feel that, if we were true Christians, our faith in Jesus was only as the bruised reed, and our love to him as the smoking flax. We solicit your influence and counsels. Mention and recommend the scheme to your friends; speak of it to your children. Though you be not in the direction, you may give useful hints to the directors; and I am sure that I utter the sentiments of all my fathers and brethren, when I say that such hints will be received with cordiality and gratitude from any quarter. Thus fan with your breath the sacred fire of Christian zeal, which is now kindled. Give a little of that silver and gold, a little of that substance, of which you are only stewards. Even brass or iron will be an acceptable donation. Consecrate your gain to the Lord of hosts; this is the way to increase, and to enjoy; the way to transmute the baser

into the precious metals. ‘For brass I will bring gold, and for iron I will bring silver.’ Be assured that the present scheme is not like the South Sea *bubble*, which deceived and ruined thousands. He who gives in this cause, lends to the Lord. Lift up the voice of prayer, Brethren, pray for us; pray for the heathen; pray for the missionaries, that the Lord may make them, with regard to knowledge, wisdom, zeal, and prudence, as polished shafts; that he may make them, with respect to courage and firmness, as an iron pillar; and their mouth may be a sharp sword, in powerful teaching; and that the Lord may hide them in the hollow of his hand.”

Such appeals as these have rarely been surpassed. Yet their scriptural simplicity is their highest recommendation. We long to find all our brethren, who preach before the Society, returning to this simplicity; for we believe it to be the true strength and glory of the cause.

We are reluctantly compelled to draw this memorial to a close. For many years after the Missionary Society commenced its operations, Dr. Jerment continued to labour with zeal in promoting its grand objects; as well as in prosecuting, with ability and success, the duties of his ministry. His character stood very high in the estimate of all who knew him; as a man of sense, learning, prudence, and exalted piety. His writings made him extensively known beyond the immediate sphere in which he moved, and procured for him the degree of Doctor in Divinity, which sat gracefully on one who had become venerable by age, wisdom, and solid acquirements. To such a man the title of Doctor could add but little even of public respect; for all who knew him regarded him as “a master in Israel.”

But the wisest and the best must yield to the pressure of disease and the stroke of mortality.

“For some years past,” observed the late venerable Dr. Waugh, in recording the death of his friend, in the *Evangelical Magazine*, for

August, 1819, " he being unable to go through the usual labours of the ministry, after the regular steps had been taken, the Rev. William Broadfoot, of Kirkwall, in the Orkneys, was settled as his colleague."

This union proved, for many years, a happy one ; though latterly it was somewhat clouded by discontents which arose among the people, mainly, perhaps, originating in the declension of the congregation. The result was, the resignation, on the part of Mr. Broadfoot, of his pastoral charge, and the appointment of his present successor, the Rev. Thomas Archer, whose talents and graces have contributed largely, by the Divine blessing, to restore the cause to all the prosperity of by-gone years ; and who promises to become one of the most useful and acceptable preachers in the metropolis. As it respects his predecessor, the Rev. W. Broadfoot, who is now gathered to his fathers, we knew him well, and loved him much. Perhaps he erred in leaving his large and prosperous church, at Kirkwall ; but we must ever think of him, as " an Israelite indeed, in whom was no guile." In the Missionary Direction, his services were most highly appreciated ; and his attendance was very assiduous and devoted. His examinations of Missionary candidates, both as to their theological sentiments and their piety, were characterised by the meekness of wisdom ; and when Missionaries of superior attainments offered themselves to the Society, his sound knowledge and correct scholarship became peculiarly manifest. He has gone to his rest and his reward ; but the friends who knew him best will long cherish the remembrance of intercourse alike improving to the judgment and the heart.

In sketching the character of Dr. Jerment, and referring to the closing scene of his earthly pilgrimage, Dr. Waugh expressed himself in the following terms:—

“ Dr. Jerment possessed strong powers of mind, which he had much improved by reading and reflection. He had a vigorous judgment, a well-stored memory, and a rich but chastened imagination. He was, moreover, the faithful minister of the cross of Christ ; in his own family kind and indulgent, and in his friendships warm and steady. During his last illness, he appeared to enjoy much of the countenance of his God ; and, notwithstanding his severe bodily distress, his mind was quite collected and composed. He spoke familiarly of his dying situation, and not only expressed his entire satisfaction in the Lord’s calling him hence at his own proper time, and his being happily delivered from all fears about his eternal state, but the highest assurance of his being with the Lord God and the Lamb for ever and ever. His faith, indeed, seemed to be most triumphant, and his hope without a cloud. The following passages of scripture afforded him much comfort, by looking at which his dying exercise may be easily collected. Job xix. 25; the xxiii. Psalm ; Song, ii. 16; Heb. vi. 18; and 2 Tim. i. 12. A little before his departure he sung, with his family standing round his bed, the closing part of the lxxiii. Psalm, beginning with the 26th verse.

“ ‘ Blessed are the dead who die in the Lord ; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.’ ‘ Whatsoever thy hand findeth to do, do it with thy might ; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.’ ”

Dr. Jerment died on the 23d day of May, 1819. He preached on the preceding Lord’s-day ; but in the night following was visited by a stroke of apoplexy, which confined him to his bed till the Wednesday morning following, when he was happily released from his labours and his sufferings, and elevated to the joy of his Lord.

Dr. Jerment left a widow and children to mourn their loss of the friend and guide of their youth.

M E M O I R

OF THE LATE

REV. WILLIAM GRAHAM, A.M.

FOR THIRTY YEARS MINISTER OF THE SECESSION CHURCH, NEWCASTLE-UPON-TYNE.

THE Rev. William Graham was born March 16, 1737, in the parish of Carriden, near Borrowstoness, upon the banks of the Frith of Forth, and in the shire of Fife. His parents were distinguished by a consistent piety, and were much esteemed for their general excellence of character. The family held a respectable station in society; his father being factor, or land-steward, to the Earl of Hopetoun. At an early age, the subject of this memoir was sent to the Grammar School at Borrowstoness, where, by his ardour and diligence, he made rapid progress in the educational courses he had to pursue. Having been destined by his friends for the study and practice of the law, he was placed, on leaving school, with a writer to the signet in Edinburgh, where he continued for three years. The legal profession, however, was not to his taste, although it was one in which, by his talents and acquirements, he was fitted to excel. Had he prosecuted that profession; had worldly greatness been the chief object to which his ambition aspired; had the love of fortune or of fame been his ruling passion, he might

have been allured, in his favourite pursuit, by the brilliant prospect of success. But he determined to adopt another course. A nobler enterprise attracted him; and that enterprise was rendered sublime by the sacred character with which it was invested. If his aim was more lofty, his ambition burned with a purer flame, because it was the kindling of a holy fire from heaven.

The love of Christ constrained him to devote himself to the Christian ministry. With that object, as his chosen occupation, in view, he set himself to acquire a liberal education, preparatory to the sacred function. He passed through the regular curriculum at the University.

At that time the academical seminary which the Fathers of the Secession Church in Scotland had founded, for training young men for the ministry, was stationed at Abernethy. The Rev. Alexander Moncrieff, as professor of theology, presided over that department with distinguished ability. Under the tuition of that learned and excellent man, Mr. Graham entered on his theological course, and prosecuted his studies with great assiduity and success. The native ardour of his mind, governed by Christian principle, prompted him in his biblical researches. He was earnest also in the pursuit of general knowledge, for the enlargement of those mental resources which he felt to be requisite for the sacred undertaking to which he was devoted. The mathematics and other abstract sciences he cultivated with delight. Such were his acquirements, that at the early age of eighteen, he was appointed professor of philosophy in the Abernethy institution. That department of academical education, for those who were candidates for the ministry of the Secession Church, had originated in the circumstances of its position in the earlier period of its

history. The chairs of science in the Scottish universities were then, in many instances, occupied by men in whom, as to the soundness of their religious sentiments, full confidence could not be safely reposed. It was therefore deemed important for those who were in process of preparation for the holy ministry, that they should have an opportunity of studying the various branches of philosophy in a school where sound principles, both in science and religion, were maintained. While in charge of the philosophical class, Mr. Graham was a skilful teacher of science, he was also an ardent and indefatigable student of theology.

In 1758, he became a preacher of the gospel, and was much esteemed by those who heard him. In the following year he was ordained to the pastoral charge of the congregation connected with the Secession Church which had been recently formed in Whitehaven. Soon after his settlement there, he married Miss Mary Johnstone, third daughter of George Johnstone, Esq. of Whiteknow in Dumfrieshire, who brought him seven children; of whom only two, Mrs. Forsyth, the eldest of the family, in Newcastle, and Mrs. Landells, the youngest, now in London, survive. In 1771, he received a call from the congregation of the Secession church assembling in the Close, Newcastle-upon-Tyne. He accepted their invitation, and in the course of the same year was inducted into his new charge, which he retained until the time of his death.

During his residence in Newcastle for the period of thirty years, he was most faithful and assiduous in discharging the various duties of the pastoral office, of which he deeply felt the importance, and under the pressure of which the native vigour of his constitution was broken down, long before the time when, in the ordinary course

of things, it might have been expected to be impaired by advanced age. The ardour of his mind exhausted and at length overpowered the strength of his body. By the strong mental excitement, connected with the hard study and laborious efforts in which he was employed, his nervous system was unstrung, and a general debility ensued. Owing to this state of things, which had occurred when he was little more than fifty years of age, his congregation, by whom he was much and deservedly esteemed, wishing to prolong his life by lightening the labours of their beloved pastor, resolved to provide for him a colleague in his pastoral charge. With this view, the Rev. William Syme was ordained in 1791 to labour among them as the colleague of Mr. Graham. After this, by diminishing the pressure of his official responsibilities, which another had now come forward to share, the native elasticity of Mr. Graham's constitutional vigour and health was partially restored. But the fatal blow had been struck; the basis of his physical energies was undermined. He continued, amidst many fluctuations in the state of his health, to perform the duties of his ministry until the month of October, 1800, when a stroke of paralysis overwhelmed him. He lingered in a state of great debility until the 19th January, 1801, when exhausted nature yielded up the ghost, and, his life and labours coming to an end, he fell asleep in Jesus, entering into the joy of his Lord. His remains were deposited in the Dissenters' Burying Ground in Newcastle, amid the tears of his bereaved family and flock, and the regrets of the public, by whom he was highly esteemed.

Thus lived and died the faithful and eminently-gifted servant of Christ, to whose memory this humble monument is now reared.

As a man, he was distinguished by a high order of

intellectual endowment. His mind possessed great independence and decision of character. He was penetrating and profound. His judgment was prompt, clear, and discriminative. Candid, and even considerably indulgent in forming his opinions of others, he yet refused to yield submission to systems of mere human authority. Nobly disdaining to crouch as the slave of other men's opinions in all matters, he maintained the right and duty of thinking for himself. By his courtesy and kindness, by his wisdom and the consistency of his character and conduct with the sacred station which he filled, he stood high not only in the affection and warm regard of religious society, but in the esteem of the public at large.

He was emphatically a man of God. In early life his Christian character was formed. By godly parents he had been consecrated in his infancy to God. As he grew up in life, but still in the days of his youth, Divine grace displayed itself in his love of the Holy Scriptures, in that tenderness of conscience and self-denial with which he relinquished flattering prospects of secular aggrandisement, and counting all things but loss for the excellency of the knowledge of Christ Jesus his Lord, determined to devote himself to the ministry of the gospel in circumstances where little or no scope could be given for worldly motives to impel him. His brethren in the ministry, his family, and his friends, with whom he lived on terms of most confidential intimacy, were accustomed to speak of him as evincing great fervour of spirit in introducing and cherishing conversation upon the precious things of the gospel; showing that by faith he walked with God, and that the love of Christ constrained him.

His ministry was characterized by that decided tone of evangelical sentiment, which is maintained in the

religious body to which he belonged. Profoundly skilled in the scriptures, and accustomed to read and study them in the original languages, with which he was critically acquainted, he brought forth from this treasury of inspired wisdom rich and striking illustrations of the truth as it is in Jesus. As an expositor of scripture he excelled, and was much admired by those who heard him. His discourses on particular subjects, doctrinal, experimental, and practical, were clear and instructive, and delivered with an animation which proved that the preacher was in earnest, having his heart in his work, and with a fervid impassioned eloquence, which made a deep and enduring impression upon those to whom they were addressed. Thus the persons who had long enjoyed the advantages of his ministrations, and who blessed God for the spiritual benefit they had derived from them, were accustomed to describe them. In addition to his able and stated labours in the pulpit, he convened portions of his congregation, according to the different districts in which they lived, and conducted among them public examinations on religious subjects. By this means their attention to divine truth was much excited, and their acquaintance with it enlarged. Besides, in the private duties of the pastoral care, he not only was employed in the visitation of the sick, but he visited and exhorted from house to house, breaking the bread of life in devout familiar conversations with the different families of whom he had the oversight. He was peculiarly attentive to the religious instruction of the young, and many who enjoyed the benefit of that instruction found that thus by the Divine blessing they had been led from their childhood to know the scriptures, which made them wise unto salvation.

While he acted on the conviction that his time and labours were chiefly due to his pastoral charge ; feeling that he stood also in certain influential relations to the church and to the world, he devoted his energies to the welfare of those around him, and to all to whom his influence could extend. He was an excellent scholar, not only learned in the original languages of the scriptures, but in the Greek and Roman classics, and acquainted with several modern languages of Europe. To the study of mathematics, of which, from his strong mental constitution, he was fond, he devoted some of his leisure hours. In following out the principles of science in their practical bearings, he set himself to discover an exact method of finding the longitude at sea. For this purpose he had a machine constructed under his direction, by Mr. Coventry, a skilful watchmaker, in Newcastle. But though this was admired for the ingenuity it displayed, it did not prove successful, and was therefore abandoned. He published a system of stenography, according to which his own manuscripts were written, but the greatest part of them, being left in that state at the time of his death, could not be deciphered, and their utility to survivors was consequently lost. He published also a quarto edition of the Bible, with practical notes and reflections, which are appropriate and interesting. Some other of his compositions, pamphlets on different subjects, and sermons preached on different occasions, were given to the public, all bearing the stamp of his masculine mind and fervid spirit, consecrated to the service of Christ and the best interests of his fellow-men.

But his chief fame as an author is derived from his largest and most elaborate work—his “ *Review of the Ecclesiastical Establishments of Europe.*” It is not,

of course, intended here to go into discussions of the "Church question;" but in this brief notice of the author of the "Review," it is fair to state that this is mentioned by Messrs. Bogue and Bennett, in their History of Dissenters, as the first instance in which the abstract principle, combined with the practical results of establishments, had been formally assailed by the press. Of the author of this work the historians then go on to speak thus:—

"With much comprehension of view, he surveys the extensive subject, with deep reflection he forms his estimate of the good or evil consequences of an alliance between church and state, and with unhesitating conviction he announces the conclusion, that this long-established connexion is contrary to the dictates of the scriptures—opposed to the genius of Christianity—fatal to the interests of religion—and dangerous to the civil state."*

The first edition of that book was printed in 1792. In the following year it was reviewed, in terms of high commendation, by a writer in the *Evangelical Magazine*.† The "Review of Ecclesiastical Establishments;" by its literary and intellectual character, furnishes to candid readers satisfactory evidence that its author was one of the master-spirits of his own time. He was, indeed, a man far before his age. His book, when it first appeared, did not excite general attention; but it was read and studied. Its progress, indeed, was only silent and gradual; but it proved itself to be a powerful leaven, diffusing its influence among increasing numbers, the boldness of its positions promoting inquiry, and the force of its arguments producing conviction. By the growing excitement, which, in course of time, it occasioned, it

* Hist. of Dissent, vol. IV. p. 213.

† Evan. Mag. May, 1793, p: 256.

lent the most efficient aid in preparing the public mind for the formal consideration and final decision of that great question to which it refers.

Mr. Graham evinced, throughout his course in life, a warm attachment to the cause of Christian Missions. Feeling deeply the love of Christ as his great commanding principle, by the grace of the Holy Spirit giving power to the gospel in his own heart, he was eagerly desirous that that gospel, with all its attendant blessings, should be diffused among his fellow-men. For the fostering of this principle he was surrounded, in his early youth, with a system of favourable influences. This occurred, too, at a time when Christians in general were not awakened to a feeling of their obligation to spread the gospel of Christ abroad among the nations of the earth. In 1752, while he was only yet in the 15th year of his age, the synod of the Secession church with which he was connected, encouraged the students under their inspection to consecrate themselves to this holy enterprise, and to show a readiness of mind to undertake missions to distant lands. On April 24, 1796, he preached the first sermon in behalf of the Missionary Society in Newcastle, which was afterwards published at the Society's request. This was within a few years of his death. During the short residue of his valuable life, in various instances, he employed the energies of his powerful and enlightened mind, the fervid feelings of his heart, and the persuasive influence of his impassioned eloquence, in the advocacy of united persevering efforts among Christians for conveying the glad tidings of the gospel to the remotest regions of the earth. To this great and sacred cause he cherished a growing attachment with advancing age. For this his earnest prayers

were presented. Even when his physical energies were so impaired that they betokened his life and labours on earth as coming to a close—when the time was drawing near for his heart to cease to throb, and his pulse to beat, and for his tongue to be silent in death, that his redeemed spirit might enter into the joy of his Lord—when his prayers, like those of David the son of Jesse, were soon to be ended, the last holy wish in his prayers which he breathed is fitly expressed in the inspired words from which he had preached—“ Let the whole earth be filled with his glory. Amen and amen.”

Mr. Graham was one of that interesting group of thirty-three, who signed the first document that appears in the minutes of the London Missionary Society. It is as follows :—

“ We, whose names are here subscribed, declare our earnest desire to exert ourselves for promoting the great work of introducing the gospel and its ordinances to heathen and other unenlightened countries, and unite together, purposing to use our best endeavours, that we may bring forward the formation of an extensive and regularly organized Society, to consist of Evangelical Ministers and Lay Brethren of all denominations, the object of which Society shall be, to concert and pursue the most effectual measures for accomplishing this most important design.”

M E M O I R

OF THE LATE

REV. WILLIAM SMITH, A.M.,

OF CAMBERWELL, NEAR LONDON.

SELDOM has it fallen to the lot of any writer to trace the outline of a character more exquisitely beautiful and lovely than was that of Mr. Smith. The Editor is old enough to remember him while his faculties of body and mind were in their full vigour ; and gratefully does he call to mind the beaming and tranquil expression of a countenance, which was the correct index of a pure and peaceful mind.

The Rev. William Smith was a native of Scotland, and born at Dalkeith, near Edinburgh, in the year 1743. His parents occupied a respectable sphere in life, and were deeply imbued with the spirit of true religion, as then exhibited in pious circles in the north.

Having been early intended for the Christian ministry, Mr. Smith's studies were carried on, from his infant years, with a special view to this object. His classical education was received at the grammar-school of his native town ; from whence he proceeded to the university of Aberdeen, where he distinguished himself among his fellow-students for the accuracy, extent, and elegance

of his attainments. Having completed both his literary and theological studies, he repaired to London in the year 1769, and was soon after chosen pastor of a congregation assembling in Silver-street Chapel, Wood-street, Cheapside. Some years subsequently to this, a place of worship was erected for him at Camberwell, and was opened by Drs. Fordyce and Hunter, on the 11th April, 1779. On this interesting occasion, the Rev. Henry Hunter, D.D., of London Wall, preached a very striking sermon, composed for the occasion, from Rev. xxi. 22 : " And I saw no temple therein : for the Lord God Almighty and the Lamb are the temple of it." Many years after this, the Doctor introduced the discourse into one of his volumes of " Sermons preached at different places, and on various occasions," &c. As it had appeared originally from the press, soon after its delivery, it stood alone ; but as it appeared in the volume referred to, in 1795, it was accompanied by an appendix, in which the Doctor gave full vent to the deep feelings of respect and love which he cherished towards the excellent man, at whose request it was first preached. The character of Mr. Smith given, we believe to be strictly correct, and fully justified by the facts of his life.

" The preceding sermon," observes the Doctor, " was composed under the impulse of virtuous friendship ; and if it shall survive its author, it will blend with his name that of William Smith, a man of whom it is impossible to think without tenderness, or to speak but in terms of respect : a man who, I believe, has enjoyed the rare felicity of never losing a friend, and never creating an enemy. As he is still an inhabitant of this earth, long may he be so, for a blessing to his family, to his friends, and to mankind ! I must restrain the ardour of affection, lest I wound, where I meant to cherish. But surely I may be permitted to hold up even a living friend, as a pattern of singular excellence, in a particular point of view, of first-rate importance to the character of a minister. The point I mean is Christian prudence ; that virtue by which a man shuns giving offence to others ;

and most effectually secures himself against unkindness and insult from others.

“Prudence is the duty which a man owes to himself; and in proportion as he neglects it, his power of being useful is impaired. Like every other good quality, it is always found in good company; and its companions are modesty, humility, tenderness of conscience, regularity of deportment, kindness of affection, purity of heart. Like every other virtue, too, it has its counterfeit, and selfish cunning would frequently pass for prudence. But the impostor is easily detected. The cunning man’s charity begins and ends at home; the prudent man is selfish, that he may be enabled to do good. Cunning is satisfied with screening itself from censure; prudence cannot exist independent of inward peace. Cunning is timid and suspicious; prudence is candid and confident. The cunning are afraid of injuring themselves; the prudent are fearful lest they should offend others. Cunning is not over scrupulous about the means, provided it can secure its object; prudence scorns the object which it cannot obtain by fair and honest means. Hence it is, that the cunning frequently miss the mark by overshooting it; whereas the prudent, never aiming at too much, generally attain more than they expected. Policy frequently fails; wisdom never; for though it may sometimes miss a particular object, as the testimony of a good conscience is always secured, disappointment itself is softened, if not sweetened, and the general tenor of the soul is preserved.

“As prudence, the virtue of my friend, has a counterfeit, so it has a contrast, which enhances its value, and heightens its lustre. The adage, ‘Nullum numen abest si sit prudentia’—no deity is absent, if prudence be there—is founded on truth and experience. And the converse of the proposition is equally certain and infallible: ‘Omne numen abest, si sit imprudentia,’—every deity withdraws, where imprudence predominates. The imprudent man, with equal, or greater ability; with equal candour and integrity; with similar means, opportunities, and prospects of success; with superior spirit and generosity, shall fail in a thousand instances, in every one of which the prudent man shall succeed. The very good qualities of the imprudent man frequently betray him into the hands of his enemies. His excellencies eclipse mediocrity, excite envy, minister food to malignity. While he was thinking no evil, possibly devising only good, and flattering himself that he was meriting approbation, an evil eye spied a blemish, an evil ear drunk in a careless expression, an evil heart worked it up into criminality, and an evil tongue—that ‘pestilence which walketh in darkness’—gave it utterance and currency. The purity and harmlessness of the dove avail nothing to the sheep that lives among wolves, unless directed by the wisdom of the serpent.

“By steadily observing the happy medium between these two extremes, pitiful, selfish cunning, on the one hand, and careless, inconsiderate imprudence on the other; by the regular exercise of prudence, reared on the solid foundation of unaffected goodness, this amiable man, in a variety of difficult and trying situations, has supported his respectability, maintained inward tranquillity, attained the means of being useful; in adversity, undepressed; in prosperity, uncorrupted. Happy shall it be for his younger brethren in the ministry, who, contemplating such a living instance of evangelical wisdom, may be encouraged to go and do likewise.”

Soon after his arrival in London, Mr. Smith opened an academy in Church-lane, Chelsea, for the education of the children of respectable parents. For the efficient management of such an institution his habits as a man, and his attainments as a scholar, peculiarly adapted him. He was a lover of the young, and eminently successful in drawing towards himself the deep affection of his pupils. He was happy enough, too, at an early period in the history of his academy, to secure the able assistance of the Rev. David Bogue, (afterwards Dr.) who had just arrived from the north; between whom and himself a lasting and truly edifying friendship was speedily formed. This interesting young man, who afterwards became so justly celebrated, was engaged by Mr. Smith as an assistant both in his school and in his ministry; and the union thus formed was so pleasing and acceptable to both parties, that when it came to be severed, by Mr. Bogue's entering on a pastoral charge for himself, the separation was most acutely felt by them both. They were countrymen. There was something similar in [the dealings of Providence towards them; Mr. Bogue was an invaluable preceptor in a school, and the kind treatment he had received under Mr. Smith's roof, when a perfect stranger in London, awakened feelings of deep affection and respect. They parted with mutual esteem and good-will; and con-

tinued to make an interchange of kindly offices to the close of life.

Mr. Smith's school was long and justly celebrated for its domestic comfort, and for the average good scholarship which it produced in the pupils trained in it. Many who shared its benefits are occupying walks of usefulness and honour both at home and abroad.

If in his ministry Mr. Smith was never, strictly speaking, what is ordinarily termed a popular preacher; he was distinguished by qualities far more valuable and endearing. He was a judicious, faithful, and affectionate expounder of the word of God, who delighted to unfold the love and grace of his Saviour, and to carry out the doctrines of grace to all their practical results in a benevolent and holy walk.

In common with all the other ministers of the Scottish Church, in London, at the period of the formation of the London Missionary Society, Mr. Smith hailed the dawn of its labours with heart-felt delight. Its catholic platform fully realized the generous bearings of his own personal Christianity, which made him the friend of all who loved the Lord Jesus Christ in sincerity and truth. He could not approve without sanctioning, such a glorious enterprise for the salvation of the heathen world. He was willing that all should know that the Society met with his entire concurrence; he accordingly enrolled himself among the list of its early subscribers; met in consultation with its early friends and promoters; took part in some of its preliminary meetings, and consented to be chosen as one of its first Directors. His other duties, particularly those connected with his school, prevented him from so actively engaging in the business of the society as his judgment and heart would have dictated; but those who best knew his private thoughts

can bear testimony to the fact, that he ever regarded the society as one of the brightest ornaments of the Christian church, in modern times ; and that he continued to the evening of his days to watch its proceedings with a measure of that parental solicitude which was natural to one who thanked God for its birth, marked its smiling and vigorous youth, and gazed on the manhood of its operations and triumphs, as it planted its foot on many a heathen shore, and shared the munificent benediction of the God of missions.

The scenes connected with Mr. Smith's removal out of this world were very afflictive to the members of his family, though to him they wore no aspect of alarm or terror. On the 28th of June, 1821, the Rev. Mr. Marshall was ordained to the pastoral office at the Scots' Church, Swallow-street. The Rev. W. Smith, as father of the Presbytery, commenced the service, by reading part of Psalm xliii., in the Scottish version, which he had done fifty-three years before in the same place ; he then prayed, and gave out Psalm ciii ; his whole manner was peculiarly solemn and impressive. But little did his brethren imagine that he was standing on the very threshold of heaven, while he was pleading with so much earnestness at the foot-stool of mercy. He returned home from the ordination, went up to his room, and never more returned to bless his household. He was struck with the arrow of death ; and lingering for a few days in much pain and languor of body, entered into the joy of his Lord, on the 13th of July, 1821, having completed his seventy-eighth year, on the 7th of June preceding. His death was caused by the injudicious cutting of a corn, which brought on mortification of the part, and general fever in the system. His last hours corresponded with the holy and religious calm

of his former life. The Saviour whom he had preached was the stay and refuge of his departing spirit. There were no triumphs and no despondencies ; a humble confidence in the merits of his divine Redeemer conducted him through the valley of the shadow of death. His patience was exemplary ; and his trust in God his Saviour was firm and unshaken ; nor is there any room left for doubt that when heart and flesh failed him, God was the strength of his heart, and his portion for ever.

Mr. Smith has left the inheritance of a good name for his children, far more precious than thousands of silver and gold. Exemplary in all the relations of life, he went down to his grave amidst the regret and esteem of all who knew him. He was one of the kindest of husbands, one of the most watchful and tender of parents, and one of the most faithful and devoted of friends. The love of God in him displayed itself, to all with whom he had intercourse, in the sweetest dispositions, and in the gentlest and kindest manners. To know him was to love him ; and many who only viewed him at a distance, beheld reflected in his character the image of his heavenly Master. He had more in him of the beloved disciple than we remember to have seen in any public man, in modern times, with the single exception of the late Rev. Dr. Waugh.

Mr. Smith was the author of a work on family devotion, entitled " The Domestic Altar," which well sustains his Christian reputation ; and which exhibits marks of sound literary taste. He also published some sermons, which were well received by the Christian public.

MEMOIR
OF THE
REV. JAMES BODEN,
OF SHEFFIELD.

THIS venerable and excellent minister is one of the few surviving founders of the London Missionary Society, and offered up the first prayer at its formation. There is difficulty, in this as in similar cases, in speaking of the living, and consequently this notice will be marked by the brevity and comparative reserve which propriety dictates. The time will soon come when the restrictions which we are now required to observe will be removed, and the tribute of affection and respect may be freely paid. In the grave neither flattery can seduce, nor censure wound, and examples of what has been useful and good, or transcendently superior in gifts, attainments, or piety, are recorded with justice to the departed, and with manifest advantage to survivors, while the Giver of every good and perfect gift is honoured in the worth and usefulness of those whom he has called into his service.

There is, however, a distinction even amongst the living. When, as in the present case, an eminent servant of Christ has retired from public exertion, and

is removed beyond the competitions and comparisons from which none are exempt, when the far-advanced evening of life leaves little ability or inclination to take any very deep interest in the opinions of a world which is so rapidly "passing away," more may be said than would be desirable at an earlier period, and in circumstances the reverse of those described.

The Rev. James Boden was born at Chester, on the 13th of April, 1757, and is consequently now in his eighty-third year. He first saw the light in the house in which the Rev. Matthew Henry resided; and an alcove, or summer-house, at the end of the garden, was often mentioned as the place in which a great part of his immortal commentary was written. Mr. Boden received his first religious impressions at the early age of fourteen. Those impressions were deepened and rendered permanent under the ministry of the Rev. William Armitage, the pastor of the small Congregational society then assembling in an upper room in Common Hall-street. This, at that time, *little* society was formed out of the few Trinitarians who seceded from Matthew Henry's chapel, when it fell into the hands of the Socinians. Subsequently, in the year 1777, Queen-street Chapel was built for the accommodation of the little church and congregation, which, under the blessing of God, has grown to the respectable and efficient society now assembling in that place.

An incident occurred in connexion with Mr. Boden's early life and the ministry of Mr. Armitage, which is worthy of being recorded, as it was followed by very deep and solemn impressions. The 5th of November happened to fall on one of Mr. Armitage's weekly lecture evenings. On that evening, fire-works, and other modes of amusement, were, according to prevailing

custom, resorted to. There was also near to the place where Mr. Armitage preached, the exhibition of a puppet-show. The figures, as large as life, were made to perform, in what was then deemed a very surprising manner, and the show became exceedingly popular. Mr. Armitage had only recently commenced his lectures, and they were rather attractive. On the evening in question, several persons stood at the corner of the street, debating whether they should go to see the show, or hear Mr. Armitage. Some went to the exhibition, others happily went to the chapel. Mr. Armitage chose for his text the 23d verse of the 13th of Judges, "If the Lord were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands; neither would he have showed us all these things, nor would he as at this time have told such things as these." Mr. Armitage was still preaching, and appealing solemnly to the congregation on the importance of availing themselves of the offers of mercy still made to them, when a terrific shock was felt, which made the building tremble, and produced the utmost consternation. The cause was soon explained. The room in which the puppet-show was exhibited was over a shop, or warehouse, in which combustibles were kept. A spark, it was supposed, had fallen through the flooring, and had communicated with a barrel of gunpowder. The building was blown up, many were killed on the spot, others frightfully scorched and maimed; and when the congregation issued into the street to ascertain the cause of the shock they had felt, their ears were pierced with the shrieks of agony and terror, they found themselves surrounded by the dying and the dead, and the whole city roused, and thronging to the scene of the catastrophe in panic-fear, and in mute horror.

Mr. Boden was received into the church at the age of sixteen, and being now in his eighty-third year, he has been a member of a Christian church upwards of sixty-six years, and is therefore one of the oldest, if not the oldest, member of any Congregational church in the world.

Mr. Boden's early religious history was marked by great conscientiousness and devotion, and already gave promise of that eminent prudence which has characterized him through life. Although so young, he soon, from his high character and activity, became a leader amongst his brethren, and was mainly instrumental in raising the tone of vital piety in the church. Religion was at that time in a very languid state in Chester. The churches in the Establishment were without any evangelical ministry; the fervent piety which the ministry of Matthew Henry diffused had nearly evaporated, and the light, and love, and glory which once shone around the altar where he ministered were gone. Mr. Boden was exceedingly anxious to excite a spirit of prayer amongst his friends, and he accordingly associated himself with a few pious persons; all of whom, excepting himself and the venerable father of Dr. Fletcher of Stepney, have long since departed. Availing himself of his knowledge of building (his father being a respectable builder in Chester), he constructed or fitted up a small oratory, or room for prayer, where he and his little band used to meet for the purpose of imploring the descent of the reviving grace of the Spirit on the sluggish and nearly dead elements around them. Mr. Boden also occasionally exhorted and preached, and there can be little doubt that this early period of his Christian profession was one of the most honourably useful of his life. At length Mr. Armitage and the church thought that Mr. Boden

was a most proper person to be engaged in the work of the ministry. He was evidently one whom the Head of the church claimed for his exclusive service. He was therefore, with the unanimous consent of the pastor and the church, sent to Homerton College, followed by the prayers and favourable anticipations of all his friends.

Mr. Boden was four years at Homerton, and prosecuted his studies with exemplary diligence and success, under the able instructions of Drs. Davies, Gibbons, and Fisher.

At the close of Mr. Boden's academical term, he was invited to Hanley in Staffordshire, where he laboured successfully and happily eleven years. It must have been highly gratifying to his feelings to have been invited, as he was recently, to celebrate the jubilee of a flourishing school at Hanley, which fifty years ago he had been instrumental in establishing.

But the most important event in Mr. Boden's history was his removal to Sheffield, in 1796. His predecessor was the Rev. Jehoida Brewer. It is scarcely possible to conceive of a succession more difficult than this was. Mr. Brewer had left Sheffield in circumstances which had created great excitement. Politics at that time were producing the most violent collisions. Mr. Brewer had very strong opinions on some disputed points, and the bold expression of those opinions, added to some matters of private difference, occasioned his removal from Sheffield. These remarks are not made for the purpose of reflecting on Mr. Brewer; for at that time, during the heat and contagion of the French revolution, few could, as few did, entirely avoid a too intense and therefore injurious interest in passing events.

But whatever might be the feeling toward Mr. Brewer on some points, as a preacher he stood pre-eminent in

the estimation of the people ; and the devotion of the great majority of all classes to him was enthusiastic, almost to idolatry. Ever afterwards, and to this day, the few who remember his ministry spoke and speak of him with the warmest admiration. Possessing a commanding figure and person, a remarkably animated countenance, a piercing and brilliant eye, pointed, energetic, and at times passionate in his address, and giving great prominence in his preaching to the doctrines of grace, he had fastened completely on the imaginations of his hearers, and held them under an almost absolute dominion. He had besides been eminently useful, and from his church several ministers had been sent out ; amongst whom may be named Dr. J. P. Smith, and the late Rev. Wm. Thorpe.

The great majority of Mr. Brewer's friends considered him injured, and therefore were not pre-disposed to look with favour on any who might follow him.

Mr. Boden having calmly looked at all the circumstances of the case, resolved to accept the invitation to become Mr. Brewer's successor. Difficulties, as might have been expected in circumstances so peculiar and trying, were encountered, but, by the blessing of God, they were eventually surmounted. The almost undeviating prudence which Mr. Boden displayed ; his self-control, his calm but firm and sagacious quietude of character, added to the exemplary discharge of all the duties of the Christian pastorate, enabled him to establish his position, and to maintain it with undiminished respectability and unblemished honour until the hour of his resignation.

Mr. Boden was a clear, intelligent, and often very impressive preacher. If he had not the energy and splendour of his predecessor, he yielded at least equal

instruction ; and it is no small praise, that, succeeding to the pulpit at Queen-street under so many disadvantages, arising from strong prepossession and a turbulent state of affairs, he should have maintained a highly honourable and useful ministerial position during a period of more than forty years.

Although Mr. Boden is possessed of unusual activity, both physical and mental, considering his advanced age, he still found it necessary to retire altogether from the ministry, which he did during the last year (1839), and is now, with his excellent wife, spending the few remaining evenings of life in the bosom of his attached and dutiful family. The kind wishes of the Christian church will accompany him in his honourable retirement, and their prayers will not be wanting that his last days may be his happiest, and that when that trying hour comes, which all do well to anticipate, when the hand of death presses on the heart, he may experience the tranquillizing power of that gospel he so long and so faithfully preached !

This short sketch, necessarily more brief and imperfect than an obituary might be expected to be, may yet teach us, that prudence, diligence, and piety are more equal to trying emergencies than the most brilliant talents without these qualities, and that the quiet but firm and diligent discharge of important duties will secure an honourable if not a splendid reputation, and will obtain the approbation of Him who measures our reward, not by the number of our gifts, but by the fidelity with which we have discharged the trust committed to our care.

M E M O I R

OF THE LATE

REV. WILLIAM KINGSBURY, M.A.

FORTY-FIVE YEARS PASTOR OF THE INDEPENDENT CHURCH, SOUTHAMPTON.

THIS early friend and strenuous advocate of the London Missionary Society, whose name is embalmed in the recollections of thousands of the good, was born in Bishopsgate-street, London, on the 12th day of July, 1744. His parents were eminently alive to the best interests of their children, and, both by instruction and example, laboured to bring them in humble and grateful submission to the feet of Christ.

"These efforts," observes Mr. Buller, in his excellent memoir of Mr. Kingsbury, "were so far beneficial to the subject of the present narrative, as to produce in him, at an early period, timidity of conscience, a dread of offending that Almighty Being to whom all hearts are open, and the habit of secret prayer. This habit, however, he afterwards judged to have been merely formal and external—the constrained and educational homage of a heart as yet undisciplined in the true knowledge of itself, and of the great object of adoration, without any real aversion from the sins and follies which, from custom and wholesome restraint, he had been led to avoid." ^a

In 1753, Mr. K. lost his father, at the tender age of nine, and, in consequence of the scanty provision left for the support of his widowed mother and five children, was entered as a pupil at Merchant Tailors' School. He was

^a Memoirs of the late Rev. William Kingsbury, M.A. By John Buller, 8vo. p. 1. To this excellent volume the Editor is indebted for all his information respecting Mr. Kingsbury.

afterwards, by the kind patronage of Sir John Barnard, removed from that seminary to Christ's Hospital, where he remained for three years. During the whole period of his school course, he kept up, with more or less regularity, his habit of secret prayer, and was often much afflicted in conscience by the perusal of "Mason's Devout Sayings."

In 1758, having entered his fifteenth year, he left school, and, through the interest of a friend, was admitted a boarder into the academy for the education of Congregational ministers, at Mile End, under the joint superintendence of Drs. Conder, Walker, and Gibbons. It would appear that this step was somewhat rashly taken, as there does not appear to have been that decisive evidence of personal piety in Mr. Kingsbury at this time, which is so indispensable in a candidate for the sacred office. But as his deportment was correct, his views serious, and his attainments superior, a sanguine friendship probably anticipated the rest. Mr. Kingsbury himself soon began to doubt his call to the work of the ministry, and felt the necessity of undergoing a great spiritual change, which had not as yet passed upon him. His conscience became very uneasy; and in this unhappy state, with but very partial views of divine truth, he set himself, in a legal way, to do something very like working out a righteousness of his own. Meanwhile he prosecuted his classical, mathematical, and other studies with considerable vigour, and made good progress in the knowledge of the Scriptures in the original tongues.

In the summer vacation of 1760, it became necessary to decide the question whether or not he should return to the Academy as a divinity student; and, as a previous step, agreeably to the rules of the Academy, he was required to give a written account of the rise and pro-

gress of religion in his mind. The thought of furnishing such a document overwhelmed him with consternation. He was too honest to affect what he did not feel, and all but resolved not to return to his studies. His tutor, Dr. Conder, however, prevailed with him to reverse his determination ; but on the very evening of his return, on reading some remarks of Bunyan on the unpardonable sin, horror seized upon his soul, under an impression that he had been guilty of the irremediable offence. He watered his couch with tears, and cried with much bitterness of soul unto God. He felt more oppressively than ever that he *must* relinquish all thoughts of the ministry. Meanwhile his fellow-students perceived the entirely altered tone of his mind—the deep seriousness which pervaded his whole character. Mr. Ashburner, in particular, afterwards for many years the beloved and affectionate pastor of the Congregational church at Pool, in Dorsetshire, observed his altered state, and took much pains to guide his youthful friend into the way of peace. The effect was, a temporary consolation, which was succeeded, at no distant period, by returning gloom ; he fell into what he described as a “ hideous confusion.” All the warning and terror which he heard in sermons he applied to himself, and became at the same time awfully perplexed and bewildered upon the subjects of the Divine decrees and human accountableness. He was driven to the very borders of despair ; and once, while attending public worship, had such distressing thoughts in reference to the person of Christ, as, in his opinion at that time, amounted to the sin of blasphemy. Yet was he continually praying for deliverance from the sin and guilt which he imagined he had contracted. It pleased God, however, on the evening of that very day (Oct. 7, 1760), when his misery had reached its climax, to scatter his

unbelieving fears, and to bring him into the glorious light and liberty of the gospel.

“ In the evening of this day,” observes Mr. Buller, “ which to him was ever memorable, as he was walking homeward to the academy, still absorbed in mental prayer, unbelief was removed from his mind ; he was enabled to exercise a humble faith in that Saviour who has declared that ‘ they who seek shall find,’ and that ‘ him who cometh, he will in nowise cast out.’ The most delightful peace followed. He had no more doubts, for a season, of his real interest in ‘ the God and Father of our Lord Jesus Christ,’ through the atonement and intercession of his Son, by the agency of his Holy Spirit, than he had of his own existence. The result was, the possession of ‘ the peace of God, which passeth all understanding,’ amounting even to ‘ joy unspeakable, and full of glory ;’ so that he desired even to die, and ‘ to be with Christ ’ in safety for ever.”

Mr. Kingsbury continued to prosecute his course of study for four years ; but during the entire period of his college-life he enjoyed the happiness of close communion with God, and maintained a walk and conversation in the highest degree becoming a candidate for the sacred ministry.

In February, 1762, he became a member of the church at Haberdashers’ Hall, then under the pastoral care of the late Dr. Gibbons, who had greatly attached his young friend by many endearing offices of friendship. In the beginning of next year Mr. Kingsbury lost his beloved mother, who entered in full triumph into the joy of her Lord. He felt the pang of separation to be most keen ; for she had prayed and laboured for his conversion, and had looked forward to his engagement in the ministry with unspeakable delight.

In August, 1763, Mr. K. preached his first sermon in the place of worship of his venerable and beloved tutor, Dr. Walker, of Bethnal-green, from Rom. viii. 1 ; which gave promise of his future eminence as a Christian divine.

In 1764, he passed the usual examinations imposed

upon students on quitting the academy ; on which occasion he delivered and defended a Latin thesis, in answer to the question : “ *An obedientia ac prepressiones Christi, nobis imputatæ, sint sola causa et fundamentum justificationis nostræ coram Deo ?* ”—“ Are the obedience and sufferings of Christ, imputed to us, the sole cause and ground of our justification before God ? ” The thesis is said to have possessed very considerable merits, both as to sentiment and composition. He also delivered a sermon from 1 Pet. iii. 18 ; and received from the ministers present a testimonial highly creditable to his diligence, acquirements, and unexceptionable good conduct.

His first station, as a preacher of the gospel, was Tooting, in Surrey, where he succeeded Dr. Henry Miles, a man of learning, and Fellow of the Royal Society. His labours in that village commenced while he was a student, and continued till the autumn of the year in which he retired from college. At that period Dr. Gibbons induced him to supply the vacant pulpit of the Independent congregation at Southampton ; the result of which was an invitation to become their pastor, which, after mature deliberation, he accepted. His ordination took place on the 8th of October, 1765, on which occasion the following pastors took part in the service :—Dr. Gibbon, of London ; Dr. Samwell, of Romsey ; and the Rev. Messrs. T. Williams, of Gosport ; D. Boreman, of Winchester ; E. Atkins, of Newport ; W. Wright, of Ringwood ; and R. Rice, of Lymington.

In addressing himself to his new charge, on this solemn day, Mr. Kingsbury produced a deep and thrilling sensation, by the brief but touching appeal—“ Remember, I am young, and need your candour.” When

he first entered on his pastoral charge, at Southampton, the congregation was but small, and the church members were only twenty-seven. Bigotry also greatly prevailed in the town; and the newly-chosen pastor had only reached the age of twenty-one. But, notwithstanding these apparent disadvantages, it pleased the adored Head of the church to crown his zealous efforts with a large measure of success. His difficulties were numerous, and the record of them in his diary was peculiarly interesting; but he had wisdom and grace given him to persevere with diligence and holy zeal; and he lived to see the cause of Christ prosper under his faithful superintendence.

He established a Sabbath evening lecture, which brought many general hearers to his place of worship, and which issued in great good to many souls. These services became very popular; and led him to much watchfulness and self-scrutiny, lest he should be tempted to seek more the applause of man than the approbation of God: this holy jealousy of himself was the means of protecting him from the snare which he apprehended. His walk with God appears, even at this early period, to have been very close.

“What a deadening influence,” he observes, “has unprofitable conversation! how lifeless does it render my soul in the subsequent exercises of secret devotion!”

“I have found that the edge of the soul has been so blunted by a single hour’s unprofitable conversation, as to injure its peace and advancement for many days. May my conscience, therefore, ever be kept tender; and may I watch against the first approaches of declension. An unbecoming example on my part will hurt my preaching, and will make my hearers consider religion to be nothing better than hypocrisy.”

His plans for the due adjustment of his hours of study, devotion, and pastoral visitation, were laid down and adhered to with scrupulous exactness; though there

was a total absence of formality and stiffness in the manner in which he performed these several duties. No pastor ever displayed a happier variety in his private and public walks of piety and usefulness. He was a close scrutinizer of his own heart ; and loved to read the works of men whose writings unfold the deep-rooted depravity of human nature.

“O my soul !” said he, “preach all thy sermons repeatedly to thyself ; that, while I caution others against counterfeits, I may not myself lose the reality.”

Through life he applied to himself the solemn warning which he addressed to others—viz. that “apostacy begins at the closet-door.”

The catechizing of children belonging to his congregation was one of his favourite and useful employments as a Christian pastor. For a long series of years he continued this exercise ; and there is reason to believe that it contributed much to the acquirement of those simple and intelligible modes of pulpit address for which he was so justly celebrated.

In the early part of his history as a minister of Christ, Mr. K. was much tried by frequent seasons of despondency and doubt ; but they seemed only to draw him nearer to the feet of his Saviour, whom he found to be his refuge and strength in the time of trouble.

In November, 1768, he entered into married life with Miss Andrews, daughter of the Rev. Mordecai Andrews, a useful minister in London, who upwards of eighty years ago died in the midst of his days, much honoured, and deeply lamented. He sought direction of the Lord in this important step of his life, and realized a most merciful and happy answer to his prayers.

In March, 1769, he began a course of village preaching, which he continued with more or less activity and

usefulness to the close of his public life. Afterwards he published, in 1798, "An Apology for Village Preachers," in answer to an anonymous attack made on that useful class of Christian agents.

In the autumn of the same year he became a parent, and both at the birth and baptism of his child evinced the feelings of an eminently devout and grateful mind. Speaking of the first of these events, he exclaims—

"Oh what did I feel!—what new emotions, what unknown affections, sprung up in my heart! God forbid, exclaimed I, with tears, that this infant should be born to any thing less than immortal happiness! To THEE, MY GOD, do I devote this infant, for life and for death! I bless my God, that, throughout this agitating scene, my heart has been resigned, and, through thy goodness, grateful also."

In reference to the solemn service of the child's baptism, by Dr. Samwell, then of Romsey, he thus expresses himself—

"I hope I have been sincere in the dedication of my son to God. I declared, in the face of the whole congregation, that I took the Father, Son, and Holy Spirit to be my God, and that I offered myself to be one of his servants; that I was desirous that my child should be interested in the blessings of the new covenant; and that I engaged to bring him up in the nurture and admonition of the Lord. I leave it on record, that I add my hearty amen to what I have said; being sensible, at the same time, that my own strength is weakness, and that I can do nothing without the help of the Lord."

Much exercised about the success of his own ministry, and the more general prevalence of evangelical piety throughout the churches, Mr. K. addressed a letter, early in the year 1771, to each of the neighbouring ministers with whom he was most intimate; in which he proposed "that they should all, at the same hour, and on the same day of the week, direct their secret supplications to God for his blessing on the church of Christ in general, and on their respective congregations in particular." The proposal was adopted by his brethren,

and, there is reason to believe, was attended with much good to ministers and people. Such methods of drawing down divine influence upon the churches, frequently resorted to, could not fail, by God's blessing, to be beneficial.

In 1772 Mr. K. had the happiness of becoming very intimate with Howard, the philanthropist. On the death of that devoted man's wife, he was much cast down in mind, and much depressed in bodily health; in so much so, indeed, that his physicians recommended him to travel for a season for change of air and scene. In the course of his tour, he stopped for a short season at Southampton; and having sent a note to Mr. Kingsbury to "request an interest in the prayers of his congregation, as a person detained by indisposition from public worship," the faithful pastor hastened as soon as possible to the lodgings of the unknown invalid, and found, to his great joy, that he had made the acquaintance, which ripened into permanent friendship, of John Howard. They continued to hold intimate Christian fellowship to the close of their earthly pilgrimage.

By the suggestion of this truly great and benevolent man, Mr. K. was first induced to open a boarding-school for the more comfortable support of his family. His income from his people, up to that period, had never much exceeded £80 per annum, and certain changes in the congregation had reduced it to about £60. In these circumstances, he had been compelled to encroach, to a certain extent, on the property he received with his excellent wife. Having laid open these facts to Mr. Howard, he advised him, well knowing his fitness for the task, both by disposition and education, to open an academy for the education of young gentlemen. The suggestion, coming from such a quarter, was received and acted

upon by Mr. K.; and many will have to bless God through eternity for the advice, in this instance, both given and taken. To such a conscientious mind, the anxiety connected with the arduous duties of a school, added to those of the pastoral office, were often very harassing; but the good resulting to very many was more than a compensation for all the toil and perplexity endured.

In January, 1773, Mr. K. was called to suffer the loss of his youngest child by sudden convulsions, an event which his sensitive mind felt most acutely. Looking up to heaven on this occasion, he penned the following beautiful and submissive sentiment:—

“Thou didst put into my garden a beautiful flower; but its blossoms are fallen in the dust; yet, hast thou not transplanted it to bloom in paradise? Why then should I complain!”

For the first time in his public ministry he was seized, in 1776, with severe and threatening indisposition, which caused his friends almost to despair of his recovery. During this long and painful illness, he behaved himself “like a weaned child;” often exclaiming, “Oh, I would not but be a Christian now, for all that the world contains!” When raised from his bed of sickness, his conversations and pulpit ministrations savoured much of heaven.

He was a public-spirited man, though no wrangling politician. Passing events he always endeavoured to improve for the good of his flock. He strenuously advocated the repeal of the corporation and test acts; commemorated great national events, whether of a favourable or unfavourable complexion; and always kept pace with his times, taking the lead, in this respect, of many of his brethren.

He was a lover of good men, and ever breathed a catholic spirit : hence some of his choicest friendships were among clergymen of the Established Church. In 1783 he became intimate with the late Hon. and Rev. William Bromley Cadogan, Rector of Chelsea, and St. Giles; Reading ; in 1784, with the far-famed and justly admired Rector of St. Mary, Woolnoth, London ; and subsequently with the Rev. William Romaine, for whom, in 1795, he preached a funeral sermon, which contained an eminently accurate sketch of the life and writings of that great and good man. It was not a mere cursory acquaintance which obtained between the subject of this memoir and these great and good men, but a cordial, confiding, and sanctified friendship, beneficial to all parties concerned.

In the establishment of the first Sunday-schools in Southampton, in 1786, Mr. K. was a principal actor ; he loved the young, and rejoiced in the prospect of the unnumbered benefits which accrue to them from these hallowed institutions, upon which the adored Head of the Church has smiled so graciously.

So highly were Mr. K.'s gifts, attainments, and graces valued by those who were best able to judge of their eminence, that on a vacancy occurring, in 1787, in the resident tutorship of Homerton College, the chair was offered to him by the committee. His humility, however, led him to decline, with thanks, the responsible undertaking. Early in the following year, his tender and confiding heart was rent asunder by the death of his beloved wife, who had long been declining in health, and then sunk under the pressure of disease. She was a Christian of extraordinary devotedness, who adorned every relation in life, and shed peace and serenity all around her.

“ In the autumn of 1795, Mr. K. was first called to take part in the glorious plan for conveying the knowledge of Christ to the heathen, which laid the foundation of the London Missionary Society. Though then somewhat advanced in life, he entered into this benevolent project with all the ardour of youthful zeal. He was delegated by his congregation to attend the first meeting in London, of which he was chosen moderator; and, returning home, he so excited their zeal by his account of the excellent design which was on foot, that they immediately more than met his expectations by the unanimity with which they professed their attachment to this noble object, and by the liberality of their subscriptions. This was the first collection made in the country, and it amounted to the sum of £287.”

It is a delightful fact to record, but it is well known to many yet alive, that this effort of zeal for the perishing heathen spread new life in Mr. Kingsbury's congregation, and became the means of raising it to a state of prosperity, which it had not known for many years before. It became necessary speedily to enlarge the place of worship. His own income, which had been shamefully scanty, was also increased, and new signs of spiritual life sprung up among young and old.

“ In the following May, he attended the annual missionary meeting in London. He was afterwards a constant attendant on these occasions, as long as his strength would allow. They afforded him refreshment and animation. In the autumn of this year his congregation were most laudably active, in encouraging, by their attention and their liberality, the missionaries on board the ship *Duff*, then about to sail from Spithead on her errand of mercy. A sloop was freighted from Southampton with live stock, provisions, clothes, medicines, and gloves.”

Mr. K.'s confidence in God's providence never forsook him in the most agitated times. When the French war was raging with the utmost fury, and the minds of many Christians were greatly exercised in contemplating the signs of the times, he inscribed the following judicious and pious reflections in his diary :—

“ The flames of war are raging abroad, and there is a great ferment at home. But here is a good omen : Britain is the asylum of ‘ the

glorious gospel of the blessed God,'—the temple of his glory—the sanctuary of his presence. The mere politicians of the world are perpetually perplexing themselves with the checkered events that arise. They resolve, and retract; they threaten, and petition; they shout, and they shudder; they triumph, and they despair. Pitiable monarchs, pitiable ministers are they, who have no guide but the counsels of human wisdom, unassisted by the revealed will of God; no confidence but in chance; nothing fixed and solid to build upon. The Christian has still to flee for refuge to the eternal God in Christ, in all possible changes."

As growing years brought with them their characteristic infirmities, it became necessary, about this time, for Mr. Kingsbury to have an assistant in his ministerial work; and, happily for the peace of his own mind, and the prosperity of his church, the hearts of all parties concerned were set on one who laboured with him "as a son in the gospel." That honoured individual was the Rev. George Clayton, now of Walworth, who accepted the call of the church, seconded as it was by the cordial concurrence of Mr. Kingsbury himself. The mutual esteem and confidence which ever afterwards obtained between the senior and junior pastor of the church present a pleasing and instructive page in the history of sanctified humanity. The accession of Mr. Clayton's talents and zeal, added much to the prosperity of the cause. This happy copastorate continued until 1804, when Mr. Clayton was invited to occupy his present important sphere. During his stay at Southampton, the Independent chapel, which had been greatly enlarged, was re-opened in May, 1803. Though Mr. Kingsbury felt the great loss he sustained in the removal of so valuable a coadjutor, so cordially did he approve of the course pursued by Mr. Clayton, that he took part in his ordination at Walworth, and delivered the introductory discourse, which was afterwards given to the public.

He had but just returned from the ordination of his young friend in the metropolis, when he was called to preach the funeral discourse of one of the oldest and most endeared of his college companions—the Rev. Edward Ashburner, of Pool. The event was peculiarly trying to him; but the sketch which he drew of his friend's character was deemed both happy and faithful.

Some difficulties arose in supplying Mr. Clayton's place at Southampton; but after various negotiations, the Rev. Henry Lacy was publicly ordained as copastor with Mr. Kingsbury, in October, 1805; with whom he laboured till September, 1807, when he resigned the copastoral office, and settled at Westbury, in Wiltshire.

The death of many near relations, the removal of friends dear to him as his own soul, particularly the Rev. John Newton, the growing infirmities of age, the want of a proper assistant, and, above all, the mental alienation of Mrs. Kingsbury, (for he had entered a second time into married life) combined to fill him with anxious and foreboding thoughts, and led him to contemplate the resignation of his pastoral charge.

"To endeavour," said he, "to record my fears, temptations, trials, disbelievings, and perturbations, would be like an attempt to number the billows of the stormy sea. By these I am 'chastened every morning.'"

While Mr. K. was anxiously deliberating as to the path of duty, Divine Providence interposed, though in a somewhat painful way, to decide his course. Just as he was watching the pillar and cloud, for the purpose of ascertaining the mind of God concerning him, that he might not quit his sphere of labour too soon, nor remain in it too long, it pleased the infinitely wise Disposer of events to visit him with a slight attack of paralysis. Change of air was instantly resorted to, first to Caversham, near Reading, and then to London; but after mature delibe-

ration on his state and prospects, the venerable pastor resolved on relinquishing his charge, and accordingly communicated this settled purpose of his mind to his beloved flock, in a letter, bearing date the 29th July, 1809. The tender of resignation was reluctantly accepted by the people of his charge, who, in answer to his communication, conveyed to him the unanimous resolution of the church to settle the sum of £200 upon him for the remainder of his life. With his characteristic disinterestedness, he would only accept £120.

“ This token,” said he, “ of generous affection, is to me unlooked for. I thought of going into a lowly cottage, and living in the most frugal manner on my slender means; and I should have found it difficult to support myself comfortably with the kind assistance offered by my children.”

In the beginning of 1811, Mr. K. felt himself settled at Caversham, where he spent the evening of his days as calmly and usefully as the nature of his infirmities would permit. He preached occasionally, read much, visited his beloved friends at Reading, London, and Southampton; and thus presented a spectacle of lovely piety, as we delight to behold it in one who had spent forty-five years in proclaiming the ministry of reconciliation. His diary and his letters to friends at this period were rich in wisdom, spirituality, gratitude to God, and love to the souls of men. Many of his papers, written at this period of his life, displayed vigour of intellect, sound critical knowledge, accuracy of composition, as well as depth of piety. His last hours were sweetly irradiated by the sunshine of peace and heavenly hope.

“ He was confined,” says his friend Mr. Buller, “ to his bed for one day only before his dissolution. He suffered no acute pain. On the Sunday before he died, when his son said, ‘ How do you do, sir?’ he replied, ‘ Well: for I have peace with God.’ He expressed an earnest wish to obtain his dismissal, and frequently was heard to

say, 'When will he come? O! when will he come?' One of his attendants supposing him to inquire after his son, Mr. Thomas Kingsbury, who was hourly expected from London, said, 'We look for him every minute.' He shook his head, saying, 'No, no: when will my BELOVED COME?'

"His senses were retained to the last moment of life. He kissed the hand of his affectionate and only remaining daughter: he made a sign that his son Walter should offer prayer; and, about seven in the evening of the 18th Feb. 1818, the happy man, his hands and eyes lifted up in the attitude of devotion, drew a long breath, and, without a groan or convulsion, expired."

Thus lived and thus died one of the brightest ornaments of the ministerial character, that has graced the church of Christ in modern times;—a man of rare and exalted worth, adorned by equal strength and refinement of mind, and nobly consecrated to the cause of God and souls; yet humble to a proverb, and ever disposed to acknowledge and admire the excellences of men far inferior to himself.

His death was improved at Reading by his former attached colleague, the Rev. George Clayton; and at Southampton, by the Rev. Dr. Bogue, of Gosport, and the Rev. Thomas Adkins, his respected and greatly honoured successor.

M E M O I R

OF THE LATE

CAPTAIN JAMES WILSON,

COMMANDER OF THE SHIP DUFF, IN HER FIRST VOYAGE TO THE SOUTH SEAS.

IF Captain Wilson was not strictly one of the founders of the London Missionary Society, he was at least so influentially and interestingly connected with its first mission, that he cannot consistently be excluded from a place in these memorials. His life was one of great adventure, and his conversion was a remarkable illustration of the sovereignty and riches of Divine grace.

James Wilson, the youngest of nineteen children, was born in the year 1760. His father was a captain of a Newcastle trader, and brought up his son to the same calling with himself. In early life, the young sailor proceeded to America, during the war, and fought in the battles of Bunker's Hill and Long Island. On his return he became mate of an East Indiaman, though still but very young; and on his arrival at Bengal quitted his ship, and determined to remain in the country. There, for a season, he engaged in country service, but afterwards proceeded to Madras, where he soon distinguished himself by the success and energy of his enterprise. Providence, at this time, placed him in cir-

cumstances in which both his skill and bravery were put to a decisive test. The British troops, then under the command of Sir Eyre Coote, were so hemmed in by Hyder Ali's army, that no supplies could be conveyed to them by land, while, on the other hand, the French fleet had to be passed in reaching them by sea. By the singular address and officer-like courage of Captain Wilson, several vessels were conducted with ample supplies along one of the Indian rivers to the vicinity of the spot where the British troops lay, in want of almost all the necessaries of life. On his return to Bengal, he was employed for some time in conveying supplies to the army, which he did without detection by the enemy. But at last, when proceeding with a valuable cargo of military stores, for the assistance of Sir Edward Hughes, whose ammunition had failed him in the conflict with Suffrein, he was captured by the French, and carried into Cuddalore, which was at that time in their possession. There he found the crew of the *Hannibal* in the same captivity with himself. He was permitted, indeed, with other officers, to be at large on his parole of honour, and anticipated the period when, by an exchange of prisoners, he might be released from the hand of his oppressors.

Hyder had at that time laid waste the fairest portions of the Carnatic, and, aided by the French, who had seized on Cuddalore, he allowed himself to dream of the speedy expulsion of the English from that part of India. He had just defeated the detachment of troops under the command of Colonel Bailey. Such of them as had not fallen in battle he had cast into prison, tempting them to join his standard, or gratifying his brutality by exposing them to a lingering and cruel death. He had bribed Suffrein with *three hundred thousand rupees*, to surrender up to him all his prisoners at Cuddalore ; a transaction

so infamous, that, when communicated to the commander of the fort, it filled both himself and his officers with unutterable indignation and grief. He dared not, however, to disobey the orders of his superior ; and after acquainting Captain Wilson, and the other officers on parole, of the disastrous transaction, prepared to send them away the following day, under escort, to Seringapatam.

The moment Captain Wilson heard of the iniquitous bargain, he formed the resolution of attempting an escape from the horrors of captivity, which now stared him in the face, and which, to his bold and enterprising mind, seemed more appalling than even death itself. In passing along the ramparts, he thought he perceived the possibility of dropping down into the river, and accordingly determined to seize the first opportunity for accomplishing, at all hazards, his heroic purpose. He communicated his intention to a brother-officer and to a native servant, who both resolved to accompany him in his dangerous flight. It was agreed to meet just before guard was mounted, in the dusk of the evening ; but ere the hour arrived, the resolution of his brother-officer failed him, so that he had to execute his plan in company only with his little Bengalee boy. He was not, however, to be diverted from his purpose, and at seven o'clock ascended the rampart without being perceived, and leaped down a height of forty feet. The shock was so great as he lighted on the ground, that his chin struck against his knees, and, losing his balance, he fell headlong into the river. He was not without fear that the noise of his body coming in contact with the water might be heard in the fort. This, however, was not the case, and speedily recovering himself from his perilous position, and gaining the bank of the river, he approached the foot of the wall,

and beckoned to his little boy to throw himself down gently into his arms. The boy did so, and received no injury whatever. The country of Tanjore round the fort is low, and intersected with numerous streams, all branching off from the Coleroon, the great river of the district. The boy, unfortunately, could not swim; but the Captain, having full confidence in his skill and strength, mounted him on his back, and swam across without any considerable difficulty. They proceeded in the direction of Porto Nuovo, about thirteen miles from Cuddalore, having to cross three arms of the river, and proceeded with a rapidity almost unaccountable, in order to reach the greatest possible distance from the fort before the break of day. Near Porto Nuovo, a Seapoy sentry called aloud, "Who goes there?" on which they suddenly concealed themselves, and proceeded down to the river-side; when mounting the boy on his back, Captain Wilson once more plunged in the waters; but when they began to encounter the breakers occasioned by the tide, the boy began to be afraid, and clung so closely to his master as almost to cause him to sink. He was obliged to return to the shore, and with difficulty escaped a watery grave. Having gained the shore, and perceiving that it would be impossible to proceed with such an incumbrance, he persuaded the boy to go back to Dr. Main, who would take care of him,^a and again committed himself to the waves, but, after a hard struggle, was compelled, by the strength of the tide, to land at some distance on the same side of the river. Providentially, by the light of the moon, he perceived a canoe at some distance, lying on the beach. He immediately seized on it, and dragged it to the water's edge, when

^a The poor boy was never heard of any more, though most diligent search was made for him.

all of a sudden two black men rushed out upon him, and demanded to know why he seized on the boat. He laid hold of the outrigger of the canoe, as his only weapon of defence against the paddles, which they had secured, and informed them, in a determined tone, that he had urgent business at Tranquebar, and that thither he must go. With all his remaining strength he proceeded to launch the canoe, when, with their accustomed good-nature, the Indians laid down their paddles on the shafts, and, while he stood in the stern, rowed him to the opposite shore. He gave them his hearty thanks, the only reward he had to offer, and, springing on the beach, proceeded on his anxious journey. The moon shone brightly on his path, and before break of day he reached the largest arm of the Coleroon. His strength was now well nigh exhausted; and looking at the width of the stream he had to cross, his courage began to fail; but reflecting on the dangers behind him, and perceiving the first streaks of light betokening the approach of day, he stretched forth his arms, and made for the opposite shore. As he swam across, he came in contact with a mast of a ship, or some floating tree; and so great was his exhaustion, that he reclined his weary frame upon it for a season, and fell into something like a temporary state of sleep. As the morning sun began distinctly to reveal objects, he found himself on the farthest side of the river, and began to cherish thoughts of security and liberty.

On reaching the shore, he passed through a jungle which led to the sea-coast. There he ascended a sand bank, to look around him, and determine on the future measures to be pursued. To his great consternation, he perceived a party of Hyder's cavalry scouring the coast; and being discovered by them, they galloped up to him in a moment, seized on him, stripped him naked,

tied his hands behind his back, fastened a rope to him, and thus drove him before them to head-quarters, several miles distant, under a scorching sun, and covered from head to foot with blisters occasioned by exposure to its vertical rays.

On being conducted back to the place from whence he had made his escape, Hyder Ali refused, enraged at his conduct, to allow him to join his fellow-officers, and thrust him into an offensive dungeon with the meanest captives. The next day, chained to a common soldier, he was sent off on his march to Seringapatam, a distance of about 500 miles. Naked, barefoot, exhausted by former fatigues, with only a little rice to subsist upon, and cruelly treated by the brutal wretches who had the care of him—he prosecuted his formidable journey, tortured with heat in the day-time, and at night thrust into a noisome dungeon. As they proceeded to the scene of their captivity, they were introduced into the presence of Hyder, and urged to enlist in his service, and conform to his religion, with the assurance of liberty as the reward. When promises were not found to succeed, they were visited with extreme tortures, with a view to effect the same object. But neither bribes nor punishments could bind the heroic mind of Captain Wilson. He rejected both with equal disdain; and though an utter stranger to the influence of the fear of God, such was his high sense of honour, that he preferred death to deserting his country, or conforming to the religion of the false Prophet.

On arriving at Seringapatam, the most nameless cruelties awaited him. Emaciated with hunger, naked, and covered with sores, with but a feeble spark of life remaining, he was thrust into a filthy dungeon, loaded with irons weighing 32lbs., with 153 other sufferers,

chiefly Highland soldiers belonging to Colonel M'Leod's regiment, and chained to one of them day and night. So scanty was their allowance of food, and so keen were the cravings of hunger, that they feared putting their fingers to their mouths, lest they should be tempted to eat them. Many died of absolute want; and several times the companions to whom Captain Wilson was chained shared this sad fate. He was at last himself seized with symptoms of an alarming description: a flux reduced him to great extremity; every part of his body was distended by dropsical swellings; and his countenance was covered with most unsightly eruptions. He drew nigh to the gates of death; yet he had no concern about eternity, "no fear of God before his eyes." Often in after life did he admire the Divine mercy in sparing him at this awful moment. He was rescued from the grasp of death in a very remarkable way. He bartered his scanty allowance of rice for a small species of grain called *ratche pier*, which he partook of with amazing relish, and being distressed with thirst, he drank the liquor in which it was boiled. Whether this effected a cure or not is uncertain; one thing, however, is on distinct record, that he instantly began to recover, that the swellings in his body speedily disappeared, and that others of his fellow-sufferers pursuing the same course were restored from their deplorable malady.

When Sir Eyre Coote succeeded in humbling the pride of Hyder Ali, and compelled him to throw down his arms, one of the conditions of peace was that he should release all British captives. But before the victory was obtained, only thirty, with Captain Wilson, of all the 153, who were his fellow-captives, survived the barbarity practised upon them, and the disease which it superinduced. When the few remaining victims escaped

from their prison-house, they were loaded with comforts of every kind; and so abundantly did Captain Wilson partake of some animal food provided for him, that he was instantly, in his weak state, seized with fever, became delirious, and was again brought down to the brink of the grave. "But God had mercy on him," rebuked the fever, and restored him to wonted health and strength. Such, however, is the depravity of the human heart, that he emerged from all these calamities without any true sense of the Divine goodness, or any dread of sinning against God.

As soon as he was able to enter upon public service, he set out for Madras, from which he proceeded as first-mate of a vessel to Bencoolen and Batavia. During this voyage he was again seized with putrid fever, and had a narrow escape for his life; but God had thoughts of mercy towards him, and suffered him not to become the victim of mortal disease. In due time he returned to Bengal, having made a profitable voyage, though with great loss of health and bodily strength. His constitution was at this time severely impaired; and though he continued to improve his fortune, he was reduced to great feebleness of body, and remained a total stranger to every feeling of true religion. Having realized a small competence, he determined on returning home. On the voyage he had many serious disputes with Mr. Thomas, one of the first of the Baptist missionaries, who was greatly shocked at his infidelity and profaneness, and told him that he had more hope of the most depraved Hindoo than of him.

Once more landed on his native shores, he took up his residence at Horndean, in Hampshire, where he lived in quietude and respectability, enjoying the occupations and sports of country life; but still living "with-

out God, and without hope in the world." A niece resided with him as housekeeper, who was a true Christian. This was to him an event of great mercy. Her residence at Horndean removed her to a distance of ten miles from the sanctuary where she had received her first religious impressions, and where she was wont to edify by the ministry of her beloved pastor. This circumstance, with her uncle's thoughtlessness, and the uncongenial company which frequented his house, rendered her very unhappy, which she strove in vain to conceal. Captain Wilson perceived her state of mind, and felt somewhat uneasy in witnessing it. Her delight in reading religious books, her habitually serious conversation, her anxiety to attend her place of worship, her uniform concern for his salvation, connected with recollections of the warnings and reproofs he had received from the lips of the Baptist missionary on his way home from India, made him somewhat thoughtful, and prepared his mind for happier influences.

About this time a Captain Sims, who resided in the vicinity of Horndean, was introduced to Captain Wilson. He was a man of warm-hearted piety; and soon perceiving the sceptical tendency of his new acquaintance, he anxiously endeavoured to lead him into the way of peace. He was not a match, however, in argument, for Captain Wilson. He had felt the power of divine truth on his own heart; but he had paid but little attention to the objections of infidels to the truth of Christianity. The consequence was, he was in general vanquished by Captain Wilson, though he still retained an equal impression of the truth of the gospel, and the solid grounds of his own happiness. He lent his friend books, such as "The Christian Officer's complete Armour," by Major Burn; but all was in vain. A

scornful contempt of revealed religion still marked the conversation of Captain Wilson; and his daily habits and pursuits were those of a complete man of the world.

An event now occurred of a very remarkable kind, in the history of Captain Wilson. Captain Sims was a member of the late Rev. John Griffin's church at Portsea; and had invited his pastor to spend a few days with him in the country. It so happened that on the day of Mr. Griffin's arrival at Captain Sims', he was engaged to dine at Captain Wilson's. He made no scruple in taking his pastor with him. While at table, Captain Sims contrived to introduce an allusion to the evidences of revealed religion; upon which Captain Wilson, somewhat jocosely, replied, "You know, Captain, I have foiled you on that subject;" "True," said Captain Sims, "but if I was not equal to the contest, my minister is, and I refer the cause to him." Mr. Griffin instantly felt the delicate position in which he was placed; and, fearing lest his host should imagine that some plan had been concerted for his annoyance, politely observed to Captain Wilson—

"Sir, I am obliged by your polite attention to me, and it is not my wish to obtrude my sentiments upon the attention of any gentleman: I admit the subject is of the greatest importance, and I am ready, according to my abilities, to defend it; yet, I think it too serious to comport with the pleasant conversation of a dinner-table."

Mr. Griffin's extreme seriousness rather created a smile in the countenance of the good-natured captain, who instantly enjoined:

"It will be no obtrusion of the subject upon me, I assure you, sir, I am glad of the opportunity to converse on it; for I have never met with a clergyman yet, and I have conversed with several, that I could not foil in a quarter of an hour."

The meek pastor, with a manliness peculiar to his

character, now humbly appealed to the company, whether Captain Wilson's challenge was not one which any man of honour, under the colour of his cloth, was bound to accept? and, addressing himself to Captain Wilson, said—

“ Sir, it will afford me great pleasure to enter into this interesting subject with you; but I must beg a truce, till we can honourably relax in our attention to the ladies at table.”

There was something in the polite and gentlemanly conduct of Mr. Griffin, which disarmed the captain's prejudices, and prepared him to listen with deference to the statements of the young divine. At this juncture, it was proposed by Captain Sims, that the company should retire to the pleasure-grounds, while Captain Wilson and Mr. Griffin entered into amicable debate. The hint was taken, and the company retired. Captain Wilson then expressed a wish that their conversation might be held in an arbour in the garden. Mr. Griffin cheerfully acquiesced. It was on a lovely evening in the month of July, when all nature was in her prime, that the two interesting combatants proceeded to discuss the truth or falsehood of the living oracles. The conversation was calm, dignified, and solemn. The whole train of evidences, external and internal, which proves the scriptures to be a revelation of God, was deliberately canvassed, in a most amicable conference which lasted for three hours. The debate was still proceeding, when Captain Sims, with the rest of the company, walked up to the arbour in which Captain Wilson sat with his pastor—and exclaimed—“ Has he convinced you, Captain?” “ I will not,” replied Captain Wilson, “ say much about that; but he has said some things I shall never forget.” The conference at this time terminated, and the rest of the evening was spent in pleasant and

edifying conversation, chiefly on subjects connected with religion.

The following day, Captain Wilson waited on his friend Captain Sims, and requested the loan of Major Burn's work, which he had before declined reading. As the result of Mr. Griffin's conversation, he was now prepared to read it with avidity. His mind was now under a deep process of conviction of sin, and all the evidences of the gospel flashed upon his judgment and conscience with a resistless and convincing energy. He began the stated and conscientious perusal of the Holy Scriptures; manifested a readiness to converse with his niece on religious topics; and, to her great joy, proposed to drive her to Portsea to hear her favourite minister. As Providence would have it, Mr. Griffin's text, on the first occasion of Captain Wilson's hearing him, was Rom. viii. 29. "For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son." When he saw Captain Wilson enter the sanctuary, he felt no small anxiety on account of the subject which he had to discuss. He feared lest it should prove unsuitable to the Captain's particular state of mind, and would gladly have changed his text if he could. He proceeded, however, in prayerful dependence on the Spirit of God. His new and unexpected auditor listened throughout to the discourse with profound attention. He was bathed in tears; and felt a softening of nature which all the unparalleled sufferings endured by him in the noisome dungeons of Hyder Ali had never produced. On his return home he conversed freely with his niece on the solemn subject to which he had been listening; and observed, with great emotion, "If what I have heard to-day be true, I am a lost man." His attached relative was overwhelmed with joy at finding him so deeply

affected about his eternal state ; and began to open up to his agitated mind the glorious hopes of Christianity ; assuring him that he would soon find more happiness in true religion than he had ever felt in the short-lived pleasures of the world.

For a season, he was deeply depressed at the thought of his past life, and his awful contempt of God. The Bible was his constant companion. But he knew not, as yet, how to find peace to his troubled conscience. He continued to hear Mr. Griffin, and a sermon on justification was the instrument, in the hand of God, of allaying his guilty fears, and laying open to his afflicted spirit the Divine method of acceptance. When once he fully beheld the glorious doctrine of free justification, through faith in the righteousness of God's dear Son, he rejoiced " with joy unspeakable, and full of glory." Never was conversion more manifest by its fruits ; " old things passed away, behold, all things became new." He cast off the works of darkness, and ranked himself with the children of the light and of the day. He was as determined a friend of truth, as he had been formerly its bitter enemy and opposer. He was not ashamed of Christ, but boldly avowed himself on the Lord's side. To Mr. Griffin he observed, in an early interview after his conversion :—

" I have no language to express the happiness I now feel, and the gratitude I owe to God, I hope, will be expressed in the life I have yet to live, by my zeal in his service bearing some proportion to that I manifested in the service of Satan. But, my dear Sir, I shall never be able to reward you for the good I have received from your conversation and ministry."

At first, Captain Wilson had to endure a considerable measure of contempt from his former gay companions ; but when they perceived that his purpose was not to be shaken, they ceased their active opposition, and looked

on him as for ever lost to their society. He found, however, in the intercourses of spiritually-minded Christians a fellowship more congenial to his new state of Christian feeling. In the early part of 1796, he was admitted a member of the church under the pastoral care of Mr. Griffin, and on his first approach to the Lord's table felt emotions of peculiar delight, as he received in faith the memorials of his Saviour's death. From this time forward he "went on his way rejoicing," anxiously devoting himself to the honour of his Saviour, and urging the question daily, "Lord, what wilt thou have me to do?"

The remarkable manner in which Captain Wilson had been brought to the knowledge of the truth evidently marked him out for some high post of honour in the church. He longed to be useful, and Providence soon pointed out to him the path of duty. The Missionary Society had just been formed, and his pastor, who was in constant communication with Dr. Bogue, took a deep interest in all its concerns. The South Seas had been fixed on as the first scene of the Society's operations. It was proposed to purchase a missionary ship; missionaries had been engaged, and a suitable commander was anxiously looked for. At this moment of deep interest, Captain Wilson came forward, and offered his distinguished services. All hearts were lifted up in gratitude to God for so remarkable an interposition. His noble and disinterested offer was accepted, and but one feeling obtained in the Direction as to his fitness for the work. At the meeting, when Captain Wilson's communication was read, Dr. Haweis expressed himself in the following terms:—

"I may speak with confidence, where my brethren are all so unanimous in opinion, that a man more highly qualified for this work could not be hoped for, if we had the choice of the whole land. In all his manners a gentleman; a man that is commanding, an age yet

in the prime of vigour with the maturity of experience, and withal an amiability of diffidence in offering himself, that seemed only conquerable by the calls of the mission and the deep impression resting on his heart. I confess I have been so struck with these circumstances, and many other particulars I could mention, that I know not where to close."

The sequel proved that these views of Captain Wilson's character were not too sanguine. His advice and assistance in the purchase of the *Duff* were most valuable, and his whole management of the trust reposed in him was such as to create the highest veneration for his wisdom, integrity, and devotedness.

All necessary preparations having been made, the ship *Duff* sailed from the Thames on the 10th of August, 1796, with sixty-two persons on board, missionaries and others. Her voyage of nearly fifty thousand miles was performed in less than two years. Prayer and praise ascended to heaven from the floating sanctuary every day, except when stress of weather prevented. Not a life was lost, nor was there any serious indisposition among the crew or the missionaries. The messengers of peace were landed at their respective stations, and the captain and his crew returned in as perfect health as when they quitted their native shores. Never was so protracted a voyage performed under more auspicious circumstances. It is surely not enthusiasm to say, that God heard and answered the prayers of his people.

On his return to England, Captain Wilson received the congratulations of the whole Christian world. He took up his residence in London, and became a Director of the Missionary Society. His health, however, became delicate, and he could not give attention to the business of committees; but when his services were required for particular objects, they were cheerfully rendered. He joined the church under the pastoral care

of the Rev. George Clayton, of Walworth, and was subsequently chosen one of the deacons. He was now united to the daughter of Mr. Holbert, a gentleman of respectability and fortune. The evening of his days were spent in the calm and peaceful enjoyment of Christian privileges, combined with such measures of activity as his delicate health would permit. He lost a considerable portion of his property through the misfortunes of a near relative; but he bore his reverse with equanimity and cheerfulness, still praising God for the abundance yet continued to him. Towards the close of 1813, his health began obviously to decline. "I would as soon die now as at any time," he observed, "were it not for these ties," alluding to his wife and children; "but the Lord is all-sufficient; I can trust them in the hands of that God who has been my God." He was blessed with a strong and animating faith, and fully experienced that "love which casteth out fear." In his domestic relations he was most exemplary; an indulgent husband, a kind and faithful parent, a considerate and pious master. In the afflictions of life, he was distinguished by equal patience and fortitude. He was never heard to murmur or complain. No Christian was ever more forgiving. When looking at his emaciated frame, he said on one occasion:—"What a different body will this be in the morning of the resurrection, if I am found in Christ! I hope I shall be enabled to wait with patience till my change come. I am not afraid to trust my all in the hands of the despised Nazarene." To a relation, who said, "I hope you will get better," he replied, "My hope is beyond Jordan." Towards the close of his last illness, his nights were almost sleepless, but they continued serene and happy, under the influence of a firm and realizing faith. He was constantly repeating portions of

Scripture, from which he derived joy and hope, while his ascriptions of praise found utterance in the language of our devout psalmody. He was a happy, cheerful Christian to the last, and retained the full exercise of his intellectual powers till a very short time before he expired. On the 12th of August, 1814, he laid aside the robes of mortality, and entered that world of rest, where the inhabitants shall no more say they are sick, in the fifty-fourth year of his age, leaving a widow and five children to feel that loss, which was his eternal gain.

For a fuller account of Captain Wilson, see his Memoir by the late Rev. John Griffin, of Portsea.

MEMOIR

OF THE

REV. JAMES KNIGHT,

FORTY-TWO YEARS PASTOR OF THE CONGREGATIONAL CHURCH ASSEMBLING IN
COLLIER'S RENTS, SOUTHWARK.

THIS much esteemed servant of Christ, who is now retired from public service, but who still lives to bless his friends, was born at Halifax, in Yorkshire, on the 19th day of July, 1769. His parents were Titus and Elizabeth Knight, persons eminent for their attachment to evangelical religion, and for the godliness and consistency of their Christian walk. His father is well known to the churches of Christ as a minister, who occupied a large sphere of usefulness, and who was greatly blessed in his day in "turning many to righteousness." He was popular, energetic, and zealously devoted to the cause of his heavenly Master.

His son James never left the parental roof, except for a few weeks, until he entered upon his academic course. He was his father's pupil, and derived unspeakable advantage from the early training and holy example of one so eminently taught in the school of Christ.

In reply to the inquiry of a friend respecting the means of his conversion, Mr. Knight made the following characteristic and modest observation:—

“ In what moment, or by what human instrumentality, the good seed of God’s word was first sown in my heart, I am not able to say. That it has been sown there by the Divine hand, I have, on the whole, no reason to doubt; and I think I was visited by the grace of God in early life.”

At the age of eighteen Mr. Knight entered upon studies preparatory to the work of the ministry, at Homerton College, under the conduct of able tutors, where he distinguished himself by his close attention to various branches of human learning, but more especially such as bore immediately upon the study of theology, to which he was ardently attached. His attainments in classical knowledge were, indeed, highly respectable; but in biblical science he made acquisitions far surpassing those of other men; so that his name came to be associated, among his brethren, with all that was accurate in sentiment, forcible in illustration, and fervently devout in spirit.

When he had completed his academic course, he received a call from the Congregational church assembling in Collier’s Rents, Southwark, where he was set apart to the pastoral office in the month of June, 1791. To this people he continued to minister with fidelity and success for the space of forty-two years, until in 1833 he felt it his duty to resign his charge, and to give place to some other servant of Christ, whose active energies might extend and build up the cause, which had begun to decline.

The recollections of Mr. Knight during his protracted engagement in the work of his Lord, are all of the most grateful character. Few men, perhaps, have maintained a more unsullied reputation for sound teaching, pastoral diligence, and blameless conduct. His sermons were thoroughly digested, full of sacred unction, and searching in their appeals to the conscience, beyond

what is common. His sympathies for the poor and afflicted were ever tender and active. He was known in the chamber of sickness, and at the bed of death. To the young he was peculiarly attentive; and though his preaching had little of the imaginative belonging to it, the instances were not few in which it was blessed to the rising generation. He had a happy talent for letter correspondence with those under serious concern; and we happen to know some cases, at least, in which it was exerted with the greatest possible advantage. But his piety was the strength and ornament of his character. An atmosphere of godliness surrounded him, which repelled triflers, and drew forth the confidence and love of those who knew the secret of that blessed truth—"to be spiritually minded is life and peace."

His sermons on public occasions, some of which have been published, were equally creditable to him as a theologian and a Christian. He knew how to discuss a subject with logical precision, and yet how to infuse into it the spirit of vital evangelical piety. Seldom were any performances received with greater interest at the monthly meetings. His brethren sat at his feet with marked humility, and received from his lips the lessons of spiritual wisdom and devout piety with which his discourses were fraught.

Since his retirement from the duties of the pastoral office, Mr. Knight has resided at Clapham, and held communion with the church under the pastoral care of the Rev. George Browne, one of the secretaries of the British and Foreign Bible Society. He occasionally preaches a sermon for his friends; but chiefly employs himself in more private endeavours to serve that gracious Master whom he has long endeavoured to honour. Those who share his private friendship, and mingled

in his daily intercourse, are deeply conscious of the privilege of social communion with one who lives on the threshold of heaven, and who breathes in so eminent a degree the spirit of Christ.

His modesty is so great, that the editor is not without apprehension as to the effect of this notice upon his mind, should it ever meet his eye. Less he could not have said, without violating the claims of conscience ; and more need not be said in reference to one who yet lives in the midst of us, and whose public labours are yet fresh in the recollections of thousands of God's people.

In a letter not long since received by the editor from Mr. Knight, there occur the following striking remarks in reference to himself and public men in general. After some truly edifying observations, which were received and read with gratitude, he concludes thus:—

“ Allow me to add one or two reflections suggested by the subject of your letter.

“ The first relates to myself, as being now in my seventy-first year. Methinks it is said to me, as to Moses : ‘ Behold, the days approach that thou must die ? ’

“ The second is inclusive of others—of all, indeed, who have taken any public part in projecting or promoting religious institutions. The day is at hand in which ‘ every man's work shall be made manifest.’

“ With us may it be a very small thing to have a name in the visible church—since we know that, in that day, many will be disowned of Christ who had stood high in the opinion of their fellow-mortals. Matt. vii. 42.

“ The Lord preserve us from the temptations of the age in which we live ! Are we not in great danger of seeking the honour which cometh from man ?

“ Peace be with you and yours.

“ From your Friend and Brother.”

These are seasonable and holy warnings, which all the humble and watchful servants of Christ will receive with meekness and fear ; especially from the pen of one

whose heart is the dwelling-place of charity and kindness.

The circumstance in Mr. Knight's public life which connects him with these memorials, is the relation in which he stood to the London Missionary Society at the time of its formation. At that period, and subsequently, he was one of its most zealous friends; and the known prudence and circumspection of his general conduct, contributed, in no small degree, to inspire confidence in its early plans and proceedings. If, from the limited extent of his congregation, he was unable to render that amount of pecuniary aid, which poured in from other quarters, the sanction, counsels, and prayers of such a man were an invaluable boon to the Society.

M E M O I R
OF THE LATE
SIR EGERTON LEIGH, BART.
OF LITTLE HARBOROUGH, WARWICKSHIRE.

THE Editor much regrets his inability to communicate any minute particulars respecting this pious baronet. He was one of those individuals who, some time previous to the formation of the London Missionary Society, came powerfully under the influence of evangelical truth, and were prepared by divine grace to forsake all, and follow Christ. He was sprung from an ancient and respectable family; but he set a low estimate upon mere earthly rank and distinction, when compared with the true and lasting dignity of the children of God. He entered most warmly into the plans of the London Missionary Society, and was called to preside at the meeting on Monday evening, the 21st of September, 1795, preparatory to the formation of the society on the following day.

For many years the worthy Baronet was well known as the friend of every cause connected with the glory of God and the good of souls. He devoted much of his time, property, and influence to the spread of evangelical religion both at home and abroad, and was so zealous in the cause of his Divine Master as occasionally

to merge the baronet in the humble preacher of the cross of Christ. In this part of his public conduct he did not particularly excel ; for, once officiating for good Mr. Eyre, he fairly lost the thread of his discourse, and was obliged to look to his ready and eloquent friend to complete the unfortunate address. Those who best knew his powers of mind could only express disappointment that he should ever attempt to become the public instructor of his fellow-creatures. He was fitted to adorn a private circle ; but certainly by no means qualified to assume the functions of the sacred office. But in seasons when the church awakens from the lethargy of years, it is by no means uncommon for those who feel the reviving energy coming over their spirits, to forget what is due to the calmer conclusion of less exciting periods.

But Sir Egerton was, beyond doubt, a man of sincere piety, and of great excellence of Christian character, who knew nothing whatever of the bigotry of ecclesiastical preference, and who sought his fellowships among the true servants of his Lord and Master, without reference to the denominations of Christians to which they belonged.

In his latter years, the infirmities of age prevented him from taking any very active part in the religious societies of the day ; but his heart still beat warm to the cause of Christ, and those who best knew the state of his feelings, bore testimony to the unabated fervour of his zeal, and to the interest which he took, even in his dying hour, in the cause of his God and Saviour. He expired in full expectation of the promised reward, reposing with unshaken confidence upon that free and sovereign grace which formed the distinct ground of his hope from the first moment that he was called into the fellowship of God's dear Son.

M E M O I R

OF THE LATE

REV. JOHN MEAD RAY,

UPWARDS OF SIXTY-THREE YEARS PASTOR OF THE CONGREGATIONAL CHURCH,
SUDBURY.

WHEN death removes from us those who have been distinguished for their piety and usefulness, we feel a mournful pleasure in recording those moral and intellectual qualities which they possessed, and which used to excite our esteem and admiration. Faint and imperfect as our picture may be, we love to look upon it as assisting our recollections of the original. In writing of the excellences of those who have been eminently devoted to the cause of Christ, and the good of their fellow-creatures, our chief aim is to extol the grace of God displayed in them, and, next to that, our desire is to derive advantage from contemplating useful and edifying examples. It is by such memorials that they, "being dead," yet speak to us.

The lives of some of the servants of God are marked by striking incidents, while others move on without any extraordinary circumstances or changes. Such was the case with respect to the subject of the following memoir; his course, though remarkable for its length, was equally so for its even tenor. But for a minister to maintain his

energy and activity while carrying on his labours in the same place and amongst the same people for considerably upwards of sixty years, and to retain during this long period the undiminished esteem and affection of his beloved charge, there requires solid principles and sterling talent; and that these were possessed by the lamented individual now to be referred to, will be readily admitted by all who knew him.

The Rev. John Mead Ray was born at Saffron Walden, March 12, 1753, and was the son of parents in respectable circumstances in life, and who, there is reason to believe, were pious. Besides himself, there was only one other child, a sister, who, having passed through many trials in life, amidst which our friend contributed liberally to her support for thirty-five years, died at Hedingham, in 1828, at the advanced age of eighty-one years. Mr. Ray was educated at Northampton, at the school of the excellent but eccentric Mr. Ryland, of whose peculiarities he used to relate some amusing anecdotes. There he was the friend and associate of the late amiable and eminent Dr. Ryland, who was about the same age with himself. It is to be regretted that but little is known of Mr. Ray's early history, and we are altogether unacquainted with the circumstances which, under God, led to his conversion. It would seem highly probable that a divine blessing accompanied parental instruction. He was first admitted a member of the church of Christ at Clavering, whither he and his father were accustomed to walk from Saffron Walden on the Sabbath, being only a short distance. His mother died when he was about eleven years old. At the age of fifteen or sixteen he entered the academy at Homerton, Drs. Conder and Fisher being the tutors at that time. Very soon after this

period, his father, who was then residing in London, died, and a kind friend, a Mr. Rickards, voluntarily came forward, and engaged to supply annually his pecuniary wants so long as he should remain at the academy. This generous offer was gratefully accepted by our young friend, and faithfully fulfilled by his patron; indeed, the grant was very kindly continued till his twenty-fourth year. Mr. Ray, viewing the hand of God in this, informed his tutors that "he had lost one father, but he had found another." Little did this excellent individual think what a blessing he was thus conferring upon the church by the part he acted: without such timely assistance, this young student might have been obliged to relinquish his studies, and perhaps his prospects, for the ministry. How much good may opulent Christians do in ways somewhat similar to that just noticed! After prosecuting his studies, in a manner highly creditable to himself, he left the academy in February, 1773. He preached a few Sabbaths at several places with considerable acceptance; among which were the following—Sutton, Ashfield, Bedford, Malden, and Clare. While at the last mentioned place, the congregation at Sudbury being unsettled, the friends invited him to come and supply their pulpit for a few Sabbaths, which he accordingly did. He preached his first sermon there October 3, 1773, being then not twenty-one years of age. Such was the favourable impression produced by his services, that, after some time of probation, he received a call to become their pastor, which he accepted. The ordination, however, did not take place till September 21, 1774, when the eminent and learned Rev. Thomas Harmer, of Wattisfield, author of the "Observations," &c. gave the charge. There was a numerous attendance of ministers

on this interesting occasion, all of whom have long since entered into their rest. Two or three persons are living at Sudbury who attended this service, but being, of course, young at the time, their recollections are very imperfect.

The Congregational church at Sudbury dates as far back as 1652; but the first pastor of whom we have any satisfactory information was the Rev. Samuel Petto, an ejected minister, who probably came to Sudbury soon after the Act of Uniformity, and "continued there till his death in a good old age." His work on the "Covenants," which has a recommendatory preface by the great and learned Dr. Owen, proves him to have been an able and sound divine.—In 1707, owing to Mr. Petto's age and infirmities, his son-in-law, the Rev. Josias Maultby, was chosen co-pastor with him; and after Mr. Petto's death, he continued with the congregation till his own decease in 1719. After this, the Rev. Mr. Foster was minister about nine years; and he was succeeded by the Rev. John Ford, of whom Dr. Doddridge speaks in one of his letters as "a man of great talents and great spirituality and zeal for Christ." His death occurred in 1750. The next pastor was the Rev. William Hoxtal, who was previously at Creaton, in Northamptonshire. He was the pupil of Dr. Doddridge, and strongly recommended by him. At his setting apart, the Doctor was engaged, and this was one of the latest of his public services, as he was then very unwell. On this occasion, it is probable, he composed that beautiful hymn commencing with

"We bless th' eternal Source of light
Who makes the stars to shine," &c.

Upon Mr. Hoxtal's removal to Northampton, in 1761 or 1762, he was succeeded by the Rev. Ottiwell Hegin-

botham, a young minister of considerable excellence and promise, who was ordained in 1765, but in July, 1768, he was removed to a better world, at the early age of twenty-four. The Rev. John Wood was minister for a few years, when he removed to Creaton, where he died. It was at the period of Mr. Wood's leaving, that Mr. Ray came first to Sudbury, and commenced a ministry which the great Head of the church saw fit to continue for so long a series of years.

Not long after his settlement, Mr. Ray was united in marriage to Miss Shepherd, of Braintree, a lady of real piety and peculiar sweetness of disposition. She was universally beloved, and, in addition to her own intrinsic excellence, she had the honour of being a descendant of an ejected minister of considerable eminence. This union, which was one of great affection and happiness, was not continued more than fifteen years, Mrs. Ray dying in 1790. Through a long and painful illness which this lady experienced, the kindness and attention of her beloved husband were strikingly displayed. It is very remarkable respecting her, that she was for years in bondage through fear of death; but as she found her great change approaching, she was so longing for it that she feared she should sin against God by too earnest a desire to depart. By this union Mr. Ray had two sons, Mr. Shepherd Ray, of Ipswich, and Mr. John Ray, of Windsor, men whose praise is not only in the churches to which they belong, but who are greatly esteemed for their zeal and activity in every good work. About two years and a half after the death of his first wife, he married Miss Eliza Fenn, daughter of Thomas Fenn, Esq. of Sudbury, with whom he was permitted to live in the closest affection till her death, in December, 1825. For several years she was the subject of a paralytic affection,

which had considerable influence both upon the body and the mind. Amidst this trying affliction, nothing could exceed the kindness of Mr. Ray, and, when she left our world for the regions of unclouded light and glory, he deeply lamented the loss of one greatly valued not only by himself, but by all who knew her. By this second marriage Mr. Ray had one son, Mr. Charles Ray, who, residing with his father till his death, had the happiness of ministering greatly to his comfort in his declining years, and who will in this respect have many pleasing recollections.

We now come to what we may regard an era in our friend's life, as it has been in the history of many ministers and churches. We allude to the formation of the London Missionary Society in 1795; Mr. Ray was present at the first meeting in London on the evening of September 21st, and he attended all the other meetings connected with the institution of this noble and invaluable society. Entering with all his natural ardour and warmth into this sublime object, he was the associate of Bogue, Hill, Waugh, Wilks, Townsend, and others, in their efforts to rouse Christians to zeal and devotedness in this blessed work. In 1800, he preached one of the annual sermons at the Tabernacle, from Genesis xxii. 18. "And in thy seed," &c. It cannot be doubted but that, having his mind and heart so deeply affected by this glorious object, the effort to evangelize the world was a great blessing to this valuable minister of Christ, as it was also to many others. It led probably to deeper feelings of personal piety, and to greater fervour and unction in his ministerial labours. It was his happiness about this time to see a new meeting-house erected for the comfort and accommodation of his beloved people. The old place being not only dilapi-

dated but also too small, it was judged desirable to have an entirely new building, which, by the great liberality of the congregation, was effected in so satisfactory a manner as to be entered for public worship March 27th, 1823, without any debt remaining on it. Our venerable friend, in about the fiftieth year of his ministry, laid the foundation—and we may add the top-stone! In 1824, Mr. Ray having suffered from illness, and feeling some of the infirmities of age coming upon him, was desirous of having an associate in the ministry, who should both relieve him of a part of his labours, and be his successor whenever God should see fit to remove him. Many circumstances contributed to render him very anxious to see his beloved charge thus settled. It was a desire which lay near to his heart. The providence of God led the Rev. William Wallis, who had just left Homerton, at this time to Sudbury, and having supplied the pulpit a few Sabbaths during Mr. Ray's indisposition in March, 1824, such was the kind feeling entertained towards him by the aged pastor and by the people, that, after a probationary term of three months, a unanimous call was given to him to become co-pastor, which being accepted in October, the ordination took place on the 7th of December following. The connexion between the two pastors was productive of much happiness, and their mutual esteem, confidence, and affection continued undisturbed to the last.

He was laid aside only one Sabbath previous to his removal to a better world. Little did he think, or his people, the last time that he was out, and engaged as usual in the sanctuary on the 1st of January, 1837, that he would enter the house of God on earth no more. But so it was: on the Monday following Mr. Ray complained of cold and an increase of cough; his illness

proved to be an attack of the influenza, which has since so generally prevailed; he was affected with great difficulty of breathing, and not having strength to expectorate, he gradually became weaker, and his respiration more short and oppressed, till on Wednesday morning, January 11th, at a quarter past three o'clock, he fell asleep in Jesus.

No cloud, so far as we can know, passed over the mind, nor were the feelings ruffled or agitated. Speaking was attended with difficulty, and on that account conversation was not pressed; but what was said was exceedingly gratifying. His impression from the first appeared to be, that he should not live, for he said once or twice, "My work is done." The ground of his support he stated to be the covenant of God, and quoted the whole of the passage, "Yet hath he made with me an everlasting covenant ordered in all things and sure;" dwelling with emphasis on the words, "for this is all my salvation and all my desire."

He remarked to a friend with whom he was conversing, "God's people sometimes fear what is called the swellings of Jordan; but when the time comes for them to pass the stream, as soon as they touch it, fear subsides." Upon its being replied, "Yes, it is so, and I trust that is your experience." He assented with evidently much feeling. And when that verse was repeated to him—

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

He joined with a tone and manner exhibiting how fully he entered into the meaning of these beautiful lines. When informed, on the Sabbath afternoon, that a prayer-

meeting was to be held on his behalf in the evening, he expressed great satisfaction, and said it was very kind, and the best thing we could do for him, and he desired his thanks to those who might meet for this purpose. When reminded of the pleasure he would enjoy in meeting some in heaven to whose conversion he had been made instrumental, he expressed his belief in such mutual recognition in the future world, and the joy which would thus be produced. That Christ was the sole ground of his hope, was sweetly manifested by his repeating those words—

“ Poor helpless worms in thee possess,
Grace, wisdom, power, and righteousness;
Thou art our mighty all, and we
Give our whole selves, O Lord, to thee.”

He said, “ I have not the confidence of some, but I have a good hope through grace. Jesus Christ came into the world to save sinners ; he is able to save unto the uttermost, and he is able to save me.” If he had no ecstasy of joy, yet our friend had no depression ; his state of mind was fully evinced by his repeating that sweet promise, “ Thou wilt keep him in perfect peace whose mind is stayed upon thee, because he trusteth in thee.” He was indeed kept, as we believe, in perfect peace. When prayer was offered by his bed-side, he entered into every petition, audibly expressing his amen to those which seemed to come most home to his state and feelings. Very often, if not for the most part, he appeared to lie in the exercise of prayer, his lips moving, and his eyes as though lifted up towards heaven. When asked a short time before his death how he was, he replied, “ Happy, happy, happy.” Respiration became gradually shorter, till, after a slight convulsive struggle, he ceased to breathe, and his soul entered upon the joys

and felicities of heaven. "Mark the perfect man, and behold the upright, for the end of that man is peace." The funeral of this truly venerable minister of Christ took place on Tuesday, January 18th. Great respect was shown by the assemblage of a large number of persons on this mournful occasion. The pall was borne by the Rev. Messrs. Creak, Dewhirst, Notcutt, Hickman, Johnson, and Raven. The remains being deposited in the grave, the service was then conducted in the meeting. After reading and prayer by the Rev. C. Dewhirst, the address was delivered by the Rev. W. Wallis, which contained in it, together with an account of the last illness, a sketch of the character and ministry of his venerable colleague. In the evening the Rev. A. Creak, of Yarmouth, preached an excellent discourse from Hebrews vi. 11, 12. On the following Lord's day afternoon the funeral sermon was preached to an overflowing and deeply affected congregation by Mr. Wallis, from Acts xx. 24. "So that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." It was a remarkable circumstance that the preacher on this occasion unconsciously chose for his text the same passage as that selected as the ground of the charge delivered to Mr. Ray nearly sixty-three years before, at his ordination by the Rev. Mr. Harmer. In the one case the minister was exhorted to conduct himself so that he might finish his course with joy; in the other, the object was to show that he had indeed done this, and that in a variety of interesting particulars.

Mr. Ray was the last of an excellent and honoured band of ministers in the vicinity of Sudbury—all the friends of missions—who have now passed into eternity, and exchanged the services of the church below for the

worship of the church above. The names of Newton, Atkinson, Stevenson, Bass, Crathern, Ford, and others, will be held in long and sweet remembrance. May the virtues and graces, the labours and usefulness of the fathers serve to stimulate and encourage those younger ministers who remain. If they sometimes feel humbled when comparing themselves with those who have been so honoured of God, and so extensively useful, let them remember that the residue of the Spirit is with God, and the fountain of grace is ever open. Christ is able and willing to make all his ministers adequate to the work they are called to perform. Let them be strong in his strength, and "work while it is day." As to the subject of this memoir, he was an instance of early piety; his first and best years were devoted to God. He spent a long life in the noblest of all employments; he loved his Master, and he loved his work; he was honoured, beloved, active, and useful, and at the advanced age of nearly eighty-four he closed his duties on earth, and entered upon the glories of heaven. There he has joined kindred spirits, with whom he was associated here below; there he enjoys those felicities which he so often attempted to describe; and there he sees and dwells with that blessed Saviour to whom it was the business of his life to direct his fellow-sinners for upwards of sixty-three years. What a pure and blissful assembly is the Saviour gathering around his glorious throne!

MEMOIR

OF THE LATE

JOHN WILSON, ESQ.,

THIRTY YEARS MANAGER OF THE TABERNACLE, MOORFIELDS.

THE subject of this biographical notice was the member of a family distinguished, for the last seventy years, for its piety and philanthropy. His father, Stephen Wilson, Esq., was born at Stenson, in Derbyshire, and established himself, in the early part of the last century, as a ribbon manufacturer, at Coventry, where he maintained a high character for probity, and where he cast in his lot with a congregation of Protestant Dissenters. He had four children, two sons and two daughters; his eldest son, John, was the subject of this memoir, and his youngest, Stephen, was the father of the present distinguished Bishop of Calcutta. He died, on a visit to the metropolis, in 1755, when his son John was only four years of age; so that his children were early cast upon the tender care of their widowed mother, who evinced much wisdom and prudence in bringing up her family, and providing for their future advancement in life. She was a lady of considerable intellect, and, on the decease of her husband, continued to carry on his extensive business in partnership with the late excellent

Thomas Wilson, Esq., the first Treasurer of Hoxton (now Highbury) College, and father of the present Thomas Wilson, Esq., who has carried out, with laudable zeal and success, the plans of his revered parents. Subsequently to the death of Stephen Wilson, Esq., senior, Mr. Thomas Wilson removed to London, where the subject of this sketch was apprenticed to him, and where he attended stately upon the ministry of the late Dr. Gibbon, at Haberdasher's Hall. It does not appear, however, that the ministry of Dr. Gibbon was blessed to the conversion of his young relative. It pleased God to employ another instrument in effecting this great change, and to bring him into "the marvellous light of the gospel" by the apostolic labours of the immortal Whitefield. To that devoted servant of Christ he was greatly attached; and in that feeling, perhaps, originated his strong bias to the Calvinistic-Methodist connexion, of which he continued an ornament to the time of his death.

On the 4th of March, 1774, he was married to Elizabeth Wright, by whom he had a very numerous family, ten of whom still survive, and evince attachment to the cause of Christ.

Mr. John Wilson was a Christian of retired habits, little known to the public, but highly appreciated in his immediate circle for the depth of his piety and the spirituality of his mind.

"My father," observes his eldest son, in a communication to the Editor, "was a *private* Christian. There are few such to be found. None but his own family knew his full worth. He devoted all his time and talents to the honour and glory of God, and to the good of his numerous family. He had such a conviction of the evil connected with this present world, and such a dread of conformity to it, that he shrunk, with instinctive apprehension, from the bustle and excitement of public meetings. When he attended any of them, it was under the constraint of imperative duty. This feeling went so far with him, that

he even retired from all public engagements in the Missionary Society, though the cause lay near his heart, and shared continually in his prayers.

“I find in his handwriting a memorandum respecting that institution, as early as 1795. It is as follows:—‘I desire to promote the glory of God and the good of souls by all means in my power; and I think the design of the Society to send the gospel to the heathen, is a glorious design, and which my God will assuredly bring about in his own way, one day or other. I pray, O Lord, ‘Thy kingdom come; thy will be done on earth as it is in heaven! Guide me continually.’ I pray God to bring about his own purposes, in his own way, and his own time; and may he teach me what he would have me to do. Oh! for more of the outpouring of the Spirit upon ministers and people! May God stir up a spirit of prayer for this purpose, and make preachers and hearers more spiritual, more heavenly-minded, more weaned from the world, and more simply dependent on a crucified Saviour. Amen. Amen.’”

To the same retirement of character may be ascribed Mr. Wilson’s refusal to become a Trustee of the Tabernacle and Tottenham Court Chapel, when solicited to undertake this office, by Mr. Keen, in 1789, and again in 1790: notwithstanding this refusal, however, Mr. Daniel West, the honoured grandfather of Bishop Wilson, and the Rev. William Wilson, rector of Walthamstow, when he died, in 1796, (Mr. Keen having died in 1793) left all the furniture, and books, and papers, to him and the late Samuel Foyster, Esq., or the longer survivor of the two. The trust thus devolved upon him by the providence of God, he continued to fulfil, with the greatest faithfulness and assiduity, to the hour of his death.

Between Mr. Wilson and the late Rev. Matthew Wilks there existed a cordial and devoted friendship. No man knew him better, or loved him more sincerely. He felt his loss so deeply, that he was scarcely able to command his feelings sufficiently in preaching his funeral sermon, on occasion of his death, in January, 1826.

From the notes of that discourse, preserved in shorthand by the eldest son of the deceased, the following

characteristic extracts are selected. They are equally creditable to the preacher, and to his greatly beloved friend.

In his introduction Mr. Wilks expressed himself in the following terms :—

“Services like the present are always very painful, but they are unavoidable. I pray the Holy Spirit for his assistance and blessing. Funeral sermons, in this place, are not customary, and one principal reason is, there would be so many ; but there are exceptions, and this is one of them.”

The text was a very remarkable one, though by no means inappropriate. It was the words of Jehu to the children of the prophets, sent by Elisha to anoint him, 2 Kings, chap. ix. ver. 11 : “Ye know the man and his communications.”

“I propose,” said the preacher, “to take these words, and to apply them to this occasion. Mr. Wilson was not a common-place man, and we need not wonder if with some he was no better than he should be—too rich—too overbearing—too precise, or too anything else. But wisdom is justified of her children, and you justify wisdom of him, and pay attention.

“And, first, let me apply these words to you :—*You* knew the man ;—hear, then, these few items.

“And, first, the place where God began with him. You knew his christian character, and that it began to be formed in his youth. * * *

“He was of Calvinistic tenets. He believed in election, in the Godhead of our Saviour, in the influence of the Holy Ghost, in the all-sufficiency of the merits of Christ to justify a sinner, and in free grace ;—this was his delight. If there was anything that kindled his resentment, it was the meeting these doctrines half-way. His leaning was to high Calvinistic views ; he went as far as Scripture warranted, and he never yielded a single particle of what he held to be truth, until his judgment was convinced that he was in error.

“He was not a Christian only in *notion* ; but by grace taught in the heart, and proved in the conduct. He was a man of great spirituality. I think I can safely say, that for fifty years I never knew so spiritual a man. He was glad to converse with any one on religious topics. Spiritual religion was his meat and drink—his ordinary conversation.

“He was such a strict observer of the providence of God, that he appeared to be always watching the divine hand. His conduct showed him to be a very conscientious man, and strict in all his moral

duties. In his conversation you could never find a shadow of an untruth. He was ready to forgive, ready to admonish. He loved the ordinances of God; and, to sum up all, he was 'an Israelite indeed, in whom was no guile.'"

The picture which Mr. Wilks drew of his friend in his family was a truly delightful one.

"He had," said he, "a large family, which he brought up with much care, and which shared his ardent affection. He carried godliness into all things; in bringing them up, he aimed ever to keep them out of the world. He had his abode large and commodious for his family, and large enough for his Christian friends; but not for worldly company. And we see the good effects arising from this plan, in bringing up thirteen children—all moral; the great part serious, and all, I trust, in the right way. May God bind them all up in the bundle of life. They are a family any one might wish to be the parent of. I commend them all to that gracious God, and to the word of His grace, who is able to build them up, and to give them an inheritance among all those that are sanctified."

As a man in mercantile life, Mr. Wilks recommended his friend as an example to those engaged in similar avocations.

"As a man of business," said he, "few were better known in commercial life;—contented in spirit, and punctual to the warehouse at an early hour. He rose early for private devotion, and was punctual in the performance of family worship;—a good servant to his Lord, and a good master to his servants. He was an excellent tradesman; wary in his conduct, afraid of speculation, never trusted beyond a prudent amount, and stood high in the circles of business."

In his spiritual connexions Mr. Wilson was described as exemplary and devoted.

"He was a member of the Tabernacle for fifty years, and a manager for thirty. Whoever was absent, he was always in his place; and no call, however urgent, was suffered to take him away. Blessed from his youth with able ministers, he witnessed a growing church, in a prosperous condition. And to his prudent equanimity may be attributed much of our peace and harmony. It cannot be denied, that there were sometimes symptoms of wishing to have his own way; but it must be acknowledged, he was ever ready to give up for peace, and whoever stood out he would not. If disputes arose, he would either be silent, or rise up and propose reconciliation.

"People who have not very much religion get some leaning towards heaven, but he was a man who habitually lived almost in heaven;

and in the latter part of his illness he exclaimed, 'RIPE FOR GLORY!' This says much in little. His light burnt steadily, and his lamp was ready trimmed going to Jesus,—and he is gone.

"Look to the usefulness of such a Christian. What a blessing in his family! What a blessing to his friends! what a blessing to the Church! and what a blessing to his dear children, to hear his prayers, and to profit by his remarks!

"Christian friends at Tabernacle! you know not your loss. The manager is like a mainspring. If you try, you will not find a congregation in England prospering, though there may be a good minister, if the manager be bad. But if there be a good manager, even if the minister have but moderate abilities, the cause will prosper, and will rise to respectability and usefulness."

The diary of Mr. Wilson, which was kept for more than half a century, shows that he was a man who lived near to God, who kept a constant watch over his own heart, and who lived upon the fulness and grace of his Redeemer.

M E M O I R
OF THE LATE
R O B E R T S T E V E N, Esq.
OF SHACKLEWELL.

ROBERT, the youngest son of Mr. John Steven, tanner, of Glasgow, was born in that city, on the 19th of May, 1754. His mother died in his early childhood ; but from his father, whose character stood very high as a man of business and a Christian, as well as from an excellent step-mother, of whose affectionate attentions he ever retained a most grateful remembrance, he derived all the benefits of a truly religious education. His father, indeed, appears to have been an eminently holy and devoted man, who silently and unostentatiously shed around him a religious influence. Robert, the subject of this notice, appears to have been a great favourite with his family, on account of the openness, ingenuousness, and sterling integrity of his youthful character. He was never detected in any thing mean or artful, though sometimes he had to pay the penalty which awaits entire frankness and honesty in a world like ours.

Robert Steven received a classical education, first at the High School of his native city, and afterwards at the University ; and, had he followed any of the learned professions, there is reason to believe that he would have risen to eminence among his contemporaries. Having left

his studies at a very early age, it is no matter of surprise that he lost a portion of the knowledge he had acquired, though the effect of early training never ceased to be perceptible in his conversations and letters.

On quitting college, he was bred to the occupation of his venerable father, and assisted him for some years in the tan-yard; after which, in 1775, he was sent to London for further improvement, and to acquaint himself with some new plans which had there been adopted in the manufacture of leather. So intent was he on the accomplishment of his object, that though he brought with him numerous letters of introduction to influential and highly respectable individuals, he retained them all in his own possession, feeling that a course of visiting, which their delivery would necessarily lead to, would frustrate his main design in coming to town. The same laudable determination to advance in life, led him to apply for a situation in a working man's dress, and, when he had obtained it, to appear among his fellow-workmen as one of themselves, though at even-tide he gladly left a society so uncongenial, and retired to his lodgings, there to seek mental improvement, and to cast a lingering thought to his happy distant home. His employer soon perceived the superiority of his manners, and was not much surprised when, at the end of six months, a gentleman from Glasgow called to inquire for him, and the truth came out that he was so respectably connected.

At the end of two years, the time Mr. Steven left home for, he returned to Glasgow to assist his father; but, like many of his countrymen, feeling a preference for the metropolis, as a scene of mercantile enterprise, he returned to London in 1780, and commenced business for himself as a leather-factor in Upper Thames-street.

Though strictly moral in his conduct, and very highly

esteemed by all who knew him, for the general integrity of his character, it does not appear that Mr. Steven was truly converted to God in his early years. But the prayers of his pious parents on his behalf were registered on high, and in due time descended in rich blessings on the head and heart of their beloved son. He never at any time neglected public worship, and soon after his arrival in London became a stated attendant on the ministry of the Rev. John Rogers, at the chapel in Collier's Rents, Long-lane, Borough. The labours of this worthy pastor, with those of his successor, the Rev. James Knight, were greatly blessed to the spiritual edification of Mr. Steven, who became a useful member of the church, and subsequently, for many years, an active and honourable deacon.

On leaving Collier's Rents, Mr. Steven united with the church under the pastoral care of the Rev. G. Clayton of Walworth, as did most of his family, and remained for many years in this prosperous society, until he removed to Shacklewell, on retiring from business, to consecrate himself to the service of those religious societies to which he had been long and ardently attached.

For many years Mr. Steven conducted business for himself as a general merchant, but chiefly in foreign hides and the fancy leather trade. He succeeded Samuel Mills, Esq. now of Russell-square. Subsequently, and until within a few years of his death, he had as his partner the late Mr. Joseph Cecil of Thames-street. On commencing business, in 1782, he was united in marriage to Jane, youngest daughter of Mr. Thomas Dawson of Cirencester, a man of high moral and religious worth, whose praise was in all the churches; for, though never an ordained minister, he was a most useful and acceptable preacher, and few were the Sabbaths on which he was

not found in one of the pulpits of the numerous towns and villages in the counties of Gloucester and Oxford.

Mr. Steven was the father of ten children, five of whom still survive him ; Mrs. Butterfield, Mr. Robert Steven, Mrs. Wills of Bristol, Miss Steven, and Mrs. Conquest. What he was in private life, those who were privileged to enjoy his society can best testify. As a husband, a father, a friend, and a master, he was most exemplary. Several of his servants, on joining a Christian church, dated their first serious impressions to his expositions at family prayer, or to his personal conversations with them on the subject of their eternal interests.

His house and heart were always open to receive Christian ministers of every denomination. A strict Nonconformist in principle, he much admired the Liturgy of the Episcopal Church, and was a regular attendant, on several of the week-day lectures, connected with the Establishment ; while his family circle was often entertained and delighted by the visits of a Newton, a Foster, a Scott, a Cecil, and others of the same evangelical school. Bigotry was a feeling that never blighted the fair blossoms of Christian charity in the bosom of Robert Steven. He felt it to be his highest privilege to enjoy on earth the society of those with whom he hoped in heaven to spend a blissful eternity.

Few laymen have rendered more extensive service to the religious societies of this country than Mr. Steven. He had a talent for business, and he willingly devoted it to the glory of God, and the good of souls. The records of the London Missionary Society bear ample testimony to his labours in its service, as one of its original Founders, and as its first Trustee, in conjunction with the late John Wilson, Esq., of the Tabernacle. He and a few others left the society, on account of some

circumstances connected with the sailing of the *Duff*, which gave them pain ; but long before his decease, the society regained his confidence, and shared in his vigilant and active support.

He was also associated with the Religious Tract Society from the first ; and continued in its committee until he vacated the seat, which his respected son-in-law, Dr. Conquest, has occupied for the last twenty years. He greatly valued the fellowship of the committee of the Religious Tract Society, and spent some of the holiest and happiest hours of his life with the good men who were accustomed to resort thither.

Although he was not on the committee of the Tract Society during the year in which the Bible Society emanated from its deliberations, and, consequently, was not, strictly speaking, one of the few who founded it, still, on its assuming the character of a distinct society, he was named on its first committee ; and continued, to the close of his life, one of its most laborious and judicious members, constantly travelling to all parts of the kingdom, gratuitously, to advocate its claims.

He was one of the originators of the Hibernian Society, and a most devoted member of its committee. For many years he consecrated all his leisure time, and a large portion of his comfort, and limited pecuniary resources, to the interests of this society ; and literally, it may be said, that in and by the service he rendered to that institution, he fell a victim.

“To the excitement,” observes Dr. Conquest, in a letter to the Editor, “of its anniversary in 1827, I attribute his sudden removal to heaven. He dined with me after the meeting ; (it was on a Saturday) ; and was elevated to a degree I never before witnessed, in consequence of the pledges he received from several noble and distinguished persons, to assist him with their influence on his next visit to Ireland. His work on the Chartered Schools in Ireland had

opened the eyes of the government, and of the aristocracy, and had secured him many warm friends, and many bitter enemies; but, heedless of smiles or frowns, he steadily worked for the honour of God, and the good of his fellow-men. The excitement, however, of the meeting in question, was too much for him; for, although he was able to commemorate the dying love of Christ on the following morning, the next day, (Monday,) after a restless night, the powers of life gradually failed; until, without the slightest evidence of any disease, he sweetly fell asleep in Jesus, whilst reclining his head on my bosom, retaining to the last, perfect consciousness; and with a steady eye, and simple reliance on the finished work of his Saviour, he left us, with Christian cheerfulness and unwavering confidence, to receive the testimony and reward of his Lord and Master—‘Well done, good and faithful servant,’ &c. During the whole of my professional career, I never witnessed so impressive a death-bed scene!”

“Few men,” observes Mr. Campbell, of Kingsland, “were better known among the Christian population of London than Mr. Steven. He was an active worker on behalf of the British and Foreign Bible Society, Missionary and the Hibernian Societies, especially the latter. After retiring from business, I recollect his travelling twice over the greater part of Ireland, examining into the circumstances of their numerous schools.

“He was very suddenly called off from his labours, for on Lord’s-day, the 5th of May, 1827, he united with the church at Kingsland, in commemorating the death of our Lord. He had his seat taken in the stage for the next morning, to attend an early meeting of a sub-committee at the Bible Society House, but was taken ill during the night. His son-in-law, Dr. Conquest, was sent for in the morning; who, on arriving, found him, though not aware of it himself, near his dissolution, and faithfully told him he had only a few hours to live. Having had no suspicion of his situation, he was at first startled by the information; but in a minute or two, mustering his spiritual energies, he said, ‘*Thank God for it!*’ He then sent for me to come over, as I lived immediately opposite. He said, ‘Pray two minutes;’ after which he said, ‘It signifies little what a man does, the value depends on his motive for doing it.’ Then he said, ‘If God were to offer me either to go to heaven by my own works, or for the sake of the work of Christ, without hesitation I would say, **FOR THE WORK OF CHRIST**; and my reason would be, because it would glorify God most.’ These were the last words I heard him utter, for I left him, that his relatives might be alone with him; but his eyes soon became fixed, when he could no more hold intercourse with the inhabitants of this world, but life was not extinct till two o’clock. Truly the latter end of Robert Steven was peace.”

Mr. Steven, on his removal from Walworth, was received into church-fellowship at Kingsland Chapel, from the church under the pastoral care of the Rev. George Clayton, in the year 1817, and he died May 7th, 1827.

The Rev. John Campbell, in a letter to Dr. Conquest, observes, "It was no small relief to my mind, when last travelling in Africa, to have such pious and wise men members of the church at Kingsland, as Robert Steven, Joseph Reyner, David Langton, and some others that I could name."

Robert Steven was a man of profound personal piety, and lived habitually on terms of the strictest intimacy with heaven; consequently, in every relation he bore, and in every character he sustained, he adorned the doctrine of God his Saviour. He possessed, and on all occasions displayed, a large share of that most rare of all mental endowments, *good common sense*. It was this, with his business-like habits, soundness of judgment, and unbending integrity, which made him so valuable a member of the various societies to which he was attached. He had his imperfections, as well as excellencies; and any one accustomed to act with him could perceive that he was somewhat more than disappointed, if his views of a particular measure were not adopted. Still, even in these instances, he evinced a dignified forbearance, which proved, that a nature somewhat prone to obstinacy, was under the control of grace. The Editor would bear his willing and grateful testimony, the result of intimate acquaintance, to the real kindness of heart which distinguished Robert Steven. In committees and on journies, he always found his intercourses to be those of one who acted on the noblest of all motives—the fear of God.

On occasion of Mr. Steven's death, the Committee of the Hibernian Society passed the following just tribute to the memory of their departed friend.

“ At a meeting of the Committee of the London Hibernian Society, held on Tuesday, the 15th of May, 1827, the death of Robert Steven, Esq., having been reported, it was

“ Resolved,

“ That this Committee contemplate with the deepest concern, the loss they have sustained by the sudden removal of their long-trying and faithful friend and fellow-labourer, Robert Steven, Esq.; and deem it their duty to record their deep sense of the obligations under which the London Hibernian Society is placed, to revere his memory as one of its first projectors, one of its most indefatigable supporters, and as having employed a large portion both of time and property in long and wearisome journies through Great Britain and Ireland, in the promotion of its great object—the advancement of Scriptural Education.”

M E M O I R
OF
THOMAS WILSON, ESQ.

TREASURER OF THE LONDON MISSIONARY SOCIETY.

THE time has not yet arrived when justice can be done to the personal worth and public philanthropy of this venerable and devoted Christian Layman. An impartial estimate of living characters can rarely be formed, or, if formed, can seldom be submitted with advantage to the public eye. The bare record of acknowledged excellencies assumes, in some measure, the aspect of flattery; while the most forbearing notice of human infirmity is in danger of being construed into an attack upon personal character. Still there are excepted cases, in which a temperate notice of eminent persons, not yet beyond the reach of praise or blame, may contribute to the well-being of society, without ministering to vanity, on the one hand, or inflicting a wound on private and sensitive feeling on the other.

The writer of these memorials is of opinion, that the respected Treasurer of the London Missionary Society is one of the few living men to whom a careful reference may be made, without doing violence to any of those prudential considerations which forbid in general a

decision upon character, ere yet the seal of death and eternity has been impressed upon it. Thomas Wilson, Esq. has been so much a kind of public property of the church for the last half century, that no indelicacy can be chargeable upon the man who ventures to sketch the outline of his history, and to hold him up, in many particulars, as an example worthy to be imitated by Christian laymen of influence and of wealth.

Descended from parents, who have long since "passed into the skies," but whose Christian graces shone brightly in this dark vale, he was trained in "the nurture and admonition of the Lord," and drank in heavenly truth from the very dawn of his conscious being. His honoured father, Thomas Wilson, Esq., was the first treasurer of Hoxton Academy, and to him it owed, under God, no inconsiderable portion of that hold on public opinion which it acquired in the early stages of its history. Diligently occupied in a large and respectable branch of silk manufacture, he so ordered the concerns of this world as to devote a large portion of his time and attention to the rearing of this valuable seminary for the equipment of an evangelical ministry. He was a man of a devout mind, and of single aim, whom God greatly honoured in his day, and whose name will pass down to posterity as one of the excellent of the earth. He finished his course with joy, and received his crown on March the 31st, 1794, in the 64th year of his age.

It is not always that the eldest son of such a parent follows in his devoted footsteps. But no sooner had the pious treasurer of Hoxton Academy been gathered to his fathers, than his son Thomas entered into his labours, and that with a degree of zeal and earnestness which proved that he had not been neglectful of the pious example which

had been set before him. For the space of forty-six years, he has sustained the office originally held by his father, and with what benefit to the institution may be best ascertained by a reference to the rapid improvement of the College during that lengthened period of disinterested service. Those who have watched the deep interest which he has taken in all that pertained to the well-being of the academy, can bear but one testimony as to the generous devotedness with which he has carried out the plans and wishes of his godly parent. His time, his property, his influence, his habitual thoughts, have been laid on the altar of the institution ; and he has had the unspeakable satisfaction of seeing that his “ labour has not been in vain in the Lord.” Many hundreds of pious and acceptable ministers have gone forth from the college to bless the churches of Christ, and to open new spheres of evangelical labour both at home and abroad. By his munificent liberality, and influential connexion with the public, the present neat, commodious, and airy building has been erected at Highbury ; and the number of students has been increased to twice their original complement.

It has not been his habit to content himself with the mere discharge of the duties ordinarily devolving upon the treasurer of a great institution ; but to lay himself out, in every possible way, for the advancement of the college. He has not only taken prudent care of the funds committed to him ; but has done all in his power, by correspondence and personal application, to augment the resources of the academy ; and, when necessity has pressed, he has not hesitated, on many well-known occasions, to relieve the institution from pecuniary burdens, which might have proved injurious to its permanent well-being.

In the settlement of students educated in the college, Mr. Wilson has ever taken a deep concern. Possessing many just views as to the adaptation of young men to particular spheres of action, he has sought to introduce them to the notice of the churches ; and not a few of the most useful ministers trained in the college owe to him their first introduction to those scenes of usefulness, where it has pleased the adored Head of the Church to crown their labours with success.

Having had to watch over the steps and to regulate the appointments of so many young men of various complexions of mind, of different degrees of education, and of widely contrasted spiritual endowments, it is no matter of surprise, if the worthy treasurer of Highbury College has not been always equally successful in conciliating the good wishes of those whom he desired to serve ; but it may be safely affirmed, that none but inferior or worthless minds have ever questioned the purity of his motives, or allowed themselves to doubt, except in some moment of personal irritation, that he aimed at the honour of Christ, and the true prosperity of the holy ministry.

Connected with his labours as treasurer of Highbury College, and naturally arising out of them, have been his well-known and most disinterested efforts to extend the cause of evangelical religion among Dissenters, by the erection of commodious places of worship. On this subject his views have been perfectly correct ; it being a fixed principle with him, that to erect places of worship in populous districts, and to introduce popular and devoted ministers into their pulpits, is not only the best way to promote the salvation of souls, but the surest method to extend all that is valuable in nonconformity ; and there can be no doubt, that if Dissenters had expended their

zeal more in this way, and less in direct attacks upon those who differ from them, their numbers and respectability would have been greatly augmented at the present moment. Mr. Wilson has set a noble example of chapel-building zeal to his contemporaries and posterity. To say nothing of many sanctuaries which have been reared by him at his sole cost, and generously given up in trust for the benefit of the congregations which have been collected within their walls; he has in the metropolis alone built five large and handsome places of worship, and never received a farthing of interest on the money expended in their erection; leaving the congregations, at the same time, to refund the principle as they could make it convenient; and thus relieving infant causes from the serious embarrassments which frequently attend the borrowing of money upon interest. Upon the five chapels named, he cannot have expended less than thirty thousand pounds; and as the principal sums laid out have returned to their proper owner, they have again been laid out in similar objects. Surely no better mode of employing a large capital could be devised by a Christian man in estimating his responsibilities in the light of eternity. Those who look at Hoxton Academy Chapel, at Tonbridge Chapel, at Paddington Chapel, at Claremont Chapel, and at Craven Chapel, and reflect upon the multitude of souls born to God within their walls, must envy the man who has been honoured by his Saviour to show such zeal for the ark of God.

Mr. Wilson entered on public life in the very year (1794) when the first effort was made to lay the foundation of the London Missionary Society. He had been trained in too enlarged a school to doubt of the propriety of such a measure. His father had been an admirer of Whitefield, and he, too, had caught a portion of the

evangelical flame. With others of his own family, his brother, Mr. Joseph Wilson, and a near relative, Mr. John Wilson, he gave in his firm adherence to the cause. His then youthful spirit felt all the warm glow of holy excitement to which the early meetings of the Society gave birth. He counted it an honour to rank himself as one of the founders of so goodly an edifice, cheerfully devoted a portion of his time, though then actively and laboriously engaged in the duties of the counting-house, to the early advancement of the noble and catholic undertaking. And now in his old age, when his strength begins to fail, and the period fast approaches when he must give an account of his stewardship, he occupies, as Treasurer of the society, a post of honour in an institution, around which the glowing affections of his early piety were wont to revolve as in a congenial orbit. He was chosen to fill his present responsible office, when the late excellent treasurer, William Alers Hankey, Esq. retired from its duties a few years ago ; and though his age and infirmities do not allow him to take the same active and energetic part in the business of the Society as did his much respected predecessor, yet his presence in the direction often cheers the hearts of his friends ; while they cannot but look forward to the period when, with the other “ Fathers and Founders” of the institution, he must quit the scene of his labours, and enter on his blessed reward.

May all who read these records, whether of the living or the dead, “ work while it is day ; for the night cometh in which no man can work !” It has not been the object of the author to exalt feeble and erring man ; but “ to magnify the grace of God,” which made the “ Fathers and Founders of the Missionary Society” what they were,

enabled them to accomplish what they did, and reserved for each faithful servant his appropriate and gracious reward. We all hasten to the great tribunal! May all we attempt to accomplish for God and his cause be prosecuted with death and eternity in view! Let Christian missions live in the hearts and prayers of all God's people! If any thing has been rendered manifest, from these memorials of departed or of living worth, it is this—that God has blessed and honoured those, who have said in spirit, and by their conduct—"Let the whole earth be filled with his glory!"

The missionary spirit confers a double benefit—first, on those who feel its generous impulse, and, secondly, on those who share in the fruits of its beneficent toil. The growth of this spirit has been a source of enlarged prosperity to the churches at home, while its labours on every heathen shore are hastening on the glory of the latter day. Let not the churches become "weary in well-doing; for in due time they shall reap, if they faint not."

FOUNDERS WHOSE NAMES HAVE BEEN OMITTED.

THERE were so many devoted men aroused into action by the early movements of the London Missionary Society, that the Editor is quite aware that some of the best friends of the cause may have been overlooked by him ; while he has been compelled to omit others, from the want of such materials as would have justified an attempt at any thing like a detail of their personal history. The names of Beck, of Best, of Priestley, of Towers, of Scott, of Reynolds, of Moore, of Hatley, of Cowie, of West, of Foyster, of Weston, of Duncanson, of Aldey, of Cook, of Campbell, of Lowell, of Hay, of J. Knight, of Neale, of Saltern, of Moody, of Audley, of Taylor, of Joseph Wilson, Esq., and many others, will occur to those who are familiar with the annals of the Society, as intimately associated with its rise and progress ; but it will be recollected, at the same time, how difficult it is to obtain authentic sketches of individuals, many of whom left but few records of their public life, and the greater number of whom have long since passed into the world of spirits. The limits, too, of the Editor's plan forbade such an extension of his work as should swell it beyond its present dimensions. He would willingly have chronicled all the wise and good who in 1795 " came forward to the help of the Lord against the mighty ;" but this would have been to write the memoirs of the flower of the British churches at the close of the last century, for at that

time the missionary spirit spread itself over the face of the whole land, and had its pledged advocates among all orthodox denominations, and in every district of our beloved country, from the extreme north to the farthest south. If the surviving friends of any of "the Fathers and Founders of the Society" should feel that their pious ancestors have been neglected, the Editor will be happy, in some future edition of his work, to heal a wound which he has unintentionally inflicted. He has done his best, fairly and candidly, to represent the interests and feelings of various sections of the visible church; and he is happy to state, that he has already received unequivocal tokens of the approbation with which his humble labours have been hailed by devout Christians of all persuasions. He has aimed to unite the Church of the living God; believing, as he sincerely does, that the Lord has a people among the several bodies who hold the Head, even Christ. May the time speedily arrive, when all the disciples of a common Saviour shall be of "one heart and one mind, striving together for the faith once delivered unto the saints!"



APPENDIX.

SKETCHES OF PROTESTANT MISSIONS.

Continued from Page 240, Vol. I.

SCOTTISH MISSIONARY SOCIETY.

WHILE the friends of the London Missionary Society were zealously occupied in preparing for their great and united enterprise, the same events which had roused the zeal of the South, began to operate in the Northern Metropolis, and, in February, 1796, a kindred society was formed, which now bears the title of "The Scottish Missionary Society." It embraced, in its direction and membership, persons belonging to all the orthodox denominations, and became the occasion of a happy and profitable union among the people of God.

Soon after the formation of the Society, its founders determined upon sending Missionaries to the Foulah country, in the neighbourhood of Sierra Leone; in which proposal they were seconded by the London and Glasgow Missionary Societies, who agreed to send out labourers to the same interesting colony. Two from each Society, accordingly, embarked for the African shores in 1797. Their names were Messrs. Brunton, Greigg, Ferguson, Graham, Russel, and Coppe. They unhappily differed among themselves, upon some minor points of theology, and some of them failed to evince that spirit of charity and forbearance, which ought to distinguish the missionary of the cross. When they reached their destination, they found the Foulahs at war with some neighbouring tribes; and this circumstance, added to their own disjointed state of feeling, led them to determine on dividing into three separate establishments. Messrs. Greigg and Brunton were the agents of the Scottish Missionary Society; and their scene of labour was fixed in the Susoo country, about a hundred miles in the interior, at a place called Freeport, a factory on the Rio Pongas; the chief of the place, however, was hostile to their settlement, and they were compelled to remove to Kondia, a town about twenty miles further up the country, where Fontimance granted them a settlement. Both the missionaries soon fell sick, and endured the greatest sufferings and privations. They were both, however, mercifully raised up again; but Mr. Greigg was afterwards treacherously murdered by one of the Foulahs, and Mr. Brunton's health failing him, he was compelled to return to his native country in the year 1801. The mission was not altogether in vain; though the evidences of its success are by no means numerous or highly encouraging.

The next scene of the Society's labours was Tartary, to which Mr. H. Burton and Mr. Alexander Paterson proceeded in 1802. Having

obtained the sanction of the Russian government to settle in that country, they determined on taking up their residence at a village called Karas, containing about five hundred inhabitants, all of whom were Mahomedans. This village lay about equal distances from the Caspian and Black seas. Many vicissitudes awaited the Missionaries at this post of labour; their village became the scene of the plague, and of warlike contests, and many were their hair-breadth escapes from the very jaws of destruction. They began their efforts by ransoming some native slaves, and placing them under a course of instruction; some of whom embraced the Christian faith. But the plan was afterwards abandoned, as giving countenance to the slave-trade. Among their converts, Katte Ghery, the son of one of the sultans of the country, deserves particular notice. Allied to some of the principal families in the East, his reception of the gospel, after long and deliberate inquiry, was a great triumph to the Mission. He was firm in his adherence to the faith of Christ amidst mockery, insult, and threatened assassination; and became a zealous propagator of the truth which he had cordially embraced, often venturing to contend with the Mollahs and Effendis, exposing their absurd opinions and wicked practices. Mr. Brunton, after a painful illness, died in March, 1813; but his career, though that of a man of talent, cannot be referred to as an example of missionary consistency and devotedness.

In June, 1815, Messrs. Dickson and Mitchell, two of the Society's agents, opened a new branch of the Mission at Astrachan, a more secure and appropriate position for the establishment of a press, and the circulation of religious books. Here they laboured among Tartars and Persians, with much zeal, but with slender tokens of success. One young man, named Mahommed Ali Beg, a Persian, appears to have received the gospel in the obedience of faith. Messrs. Glen and M'Pherson directed their attention to the acquirement of the Persic language, and devoted themselves zealously to the religious improvement of the Persian inhabitants of the place. Messrs. Fraser and M'Alpine commenced another station at Orenburgh, a town north of the Caspian sea, the general resort of Tartars of every tribe, and a scene of extensive mercantile traffic. Here they devoted their chief attention to the Kirghisians, who paid great attention at first to their message; the general result, however, was far from encouraging, though their labourers were truly devoted.

In April, 1821, Mr. J. Carruthers, the present active agent of the London Missionary Society, proceeded from Astrachan to the Crimea, with the view of establishing a Mission in that peninsula, and opening a seminary for the training of native teachers. This measure was dictated by the sultan Katte Ghery, who warmly gave his influence to its accomplishment, though it was never fully realized. Mr. Carruthers exerted himself with much fidelity, and was favoured with some tokens of success; but favourable symptoms rapidly declined, and by the stratagems of the priests his work was greatly impeded.

Soon after this, another Mission was attempted in the Caucasus, by Messrs. Blyth and Galloway, among the Ossatinians and Inguish,

two of the tribes inhabiting that mountainous region. But the Russian priests had just preceded them in an effort of proselytism, which somewhat discouraged them in their work. Mr. Blyth, however, gained the confidence of the Inguish, and, having some knowledge of medicine, became a great favourite with the people; but just as he was beginning to see the fruits of his toil, he was ordered by the governor to return to Karass, and the Russian priests were left in possession of the field.

The mission to Tartary, though not in a high degree successful, has not been without pleasing tokens of the Divine benediction. A few have been gathered into the fold of Christ; numerous copies of the New Testament and other Christian books have been circulated among the people; and ages to come may yet show that the labours of so many faithful men have not been in vain in the Lord. The late spirit of the Russian government has been unfriendly to Christian missions and Bible circulation; but the seed already sown may yet spring up, and produce an abundant harvest.

The Scottish Missionary Society has, of late years, directed its attention to other quarters of the globe, where its missionaries have realized a more encouraging reception, and where it is doing good service in the great harvest-field of missions. It deserves well of the churches of Christ, for its zeal, perseverance, economy, and dauntless enterprise; and it is sincerely hoped, that the churches in England will continue to lend their aid in augmenting its pecuniary resources, and in reciprocating that brotherly love which is the bulwark of defence to all our missionary institutions. It is now chiefly supported by the members of the Secession Church, since the establishment of the General Assembly's mission; but it is generous and unsectarian in its spirit and proceedings, and is effecting much good with comparatively limited means.

MISSIONS OF THE CHURCH MISSIONARY SOCIETY.

This now great and flourishing mission, which owes its origin to a small body of the evangelical clergy, commenced its labours in 1800, under the title of "The Church Missionary Society, for Africa and the East." At first it was looked upon by many dignitaries and influential ministers of the Establishment with feelings of jealousy and distrust, as exhibiting something like an anomaly in the working of the National Church. These prejudices, however, gradually subsided, and though the Society has no incorporated character, it is now very extensively patronized by the bench of bishops, and by the serious part of the clergy. The Society commenced its operations in the spirit of enlarged charity to other similar institutions, of which the celebrated discourse of the late Rev. Thomas Scott, of the Lock Chapel, on its behalf, is a pleasing memorial. "It is of vast importance," said that great and good man, "that the several Societies formed for this great purpose (the evangelization of the heathen) should consider one another as coadjutors, and not as competitors, and cultivate an

amicable intercourse. In this case many Societies will probably be found preferable to one, though proportionably large."

The first sphere of labour chosen by the Society was the Susoo country, in the vicinity of Sierra Leone, to which Messrs. Renner and Hartwig, two missionaries from Germany, were sent in 1804. For a time they were stationed at Freetown, where Mr. Hartwig and his wife were seized with fever, and brought to the very borders of the grave. It had been well if this visitation had been sanctified to Mr. H.; but there is reason to conclude that he fell into a state of mournful backsliding, and greatly dishonoured his sacred calling.

In February, 1806, three other missionaries, Messrs. Butscher, Nylander, and Prasse, were sent out to strengthen the mission. They met with many disasters in their voyage, having been shipwrecked off the Irish coast, and their captain, after a second embarkation, having died at Madeira. On landing on the African shore, they proceeded to the Susoo country, where a slave-trader, of the name of Curtis, assigned them a factory belonging to him, at Bastia, on condition that they would educate his children. Here they began their labours amidst favourable auspices, devoting much of their attention to the religious instruction of the young, and gradually extending their operations further up the country. Such was the desire of the natives that their children should become acquainted with "the white man's book," that the missionaries were compelled, contrary to the wishes of the Society, to devote the greater part of their time to imparting a knowledge of the English language. Some of the scholars were the sons of chiefs, who favoured the undertaking on account of the interest which the missionaries took in the welfare of their offspring. Great disinterestedness marked the conduct of Messrs. Renner and Butscher, who devoted one-half of their slender salary to the board and clothing of the children under their care.

In 1812, Mr. Butscher repaired to England, to communicate with the parent Society on the state of the mission, and sailed again in December of the same year, with eight missionaries, artisans and others, and with stores amounting to the value of £3,000. On their passage back, the vessel struck on the Tonqui rocks, about twenty miles south of the river Gambia.

"Most of the passengers," observes Dr. Brown, "were in bed, but they were soon roused by the violence of the shock. Every one hastened upon deck, some half naked, and others lightly dressed. It was then dark, and as the vessel beat violently upon the rocks, they expected every moment that she would go to pieces. When the morning dawned, however, they were happy to discover the land so near; but as they failed in all their attempts to bring her off the reef, the captain, after some days, asked Mr. Butscher to proceed to Goree, with the view of procuring assistance from that island, and to bring, if possible, a vessel to save the cargo. He accordingly set off, together with his wife and several others of his companions, and, on arriving at Goree, he procured a brig to go to the relief of the *Charles*. In the meanwhile, however, the captain and one of the passengers were

killed in an affray with the natives; while the rest of those on board fled to Gorce, in a small vessel which had been assisting them; the ship was then taken possession of by the natives, and they were now discharging the cargo. Thus the missionaries lost nearly all the property they were carrying with them; but they soon after found an opportunity of proceeding to the place of their destination."*

As the governor of Sierra Leone had given strict orders for the suppression of all smuggling in slaves, the parties engaged in this horrible traffic, suspecting that the missionaries had instigated this proceeding, set fire to the missionary premises, and destroyed all but the dwelling-house. It was with much difficulty that the children, who were in their bed-rooms, escaped from the devouring element. Two or three times the same guilty conduct was repeated by the pro-slavery party, who seemed bent on the destruction of the mission. These events, with the great mortality which ensued as the result of an unhealthy climate, were inexpressibly afflictive to the friends of the mission both at home and abroad.

In 1816 the Rev. Edward Bickersteth, one of the secretaries of the Society, visited the colony, and recommended that the missionary settlement should be removed from Bashia to Canoffee. He also directed the attention of the missionaries to the duty of attempting to preach the gospel to the adult population in the surrounding villages. At first it seemed to promise great success, but when the novelty ceased, the natives refused to attend the preaching.

In 1818, the mission to the Susoo country was very reluctantly abandoned, almost entirely as the result of the difficulties thrown in the way by the nefarious traffic in slaves. The labours of the missionaries, thus driven from their post, were not without some good results; many children had been instructed in the principles of the Christian religion, and some few adults had become obedient to the faith.

In October, 1812, Mr. Nylander proceeded to the Bullom Shore, and established a mission at Yongroo Pomoh, on the Sierra Leone river, opposite Freetown, where he realized some encouragement, in the instruction of children, and in the publication of portions of the Holy Scriptures, the Liturgy of the English church, and other books connected with the education of the natives. After labouring for six years, however, he was led to quit his post by the same unhappy influence which broke up the mission to Susoo.

After the abolition of the slave-trade, the Church Missionary Society determined on forming an extensive establishment in the neighbourhood of Freetown, with the view of providing for the children of recaptured negroes, who had been carried from their native shores. For this purpose they obtained a grant of land from government, and speedily erected a seminary for the instruction of children and native youths. The institution prospered, and became an instrument of great good to many; and subsequently the missionaries began to preach to the adults with great success. Many believed, were bap-

* History of the Propagation of Christianity among the Heathen, &c. By the Rev. W. Brown, M.D. Vol. II. p. 536.

tized, and were added to the church. The labours of Mr. Johnson, who joined the mission in 1816, were, after many discouragements, greatly blessed. Both the temporal and spiritual condition of the natives underwent a remarkable change. It was in Regent's-town, that the greatest transformation took place. Nothing can better illustrate the social improvement introduced by the missionaries than the fact, that in one year the natives sold to government 4,050 bushels of cocoa, and 10,000 bushels of cassada. Missionary associations were formed in the surrounding villages, which contributed in a short time the sum of £400 to the funds of the parent Society. In the Regent's town alone £260 were thus contributed. In 1822, at ten stations, there were 3,377 scholars, and 630 communicants.

The mission of the Society to New Zealand, which has recently been crowned with such abundant success, was commenced in 1809. The two first missionaries were Messrs. Hall and King, who were sent out at the suggestion of Mr. Marsden, the late chaplain of New South Wales. Owing to some cruelties recently practised by the New Zealanders upon the crew of the *Boyd*, Mr. Marsden thought it well for the missionaries to remain for a season at New South Wales. When they proceeded in 1814 to their destination, they were received in the most friendly manner, both by the chiefs and people. They settled in the Bay of Islands, where they obtained two hundred acres from one of the chiefs, for twelve axes. The missionaries soon entered, with much spirit, on their work, by endeavouring to teach the natives some of the useful arts of civilized life; but the rambling habits of savage life proved a great obstacle. What required but little time to learn, was engaged in with promptitude; but what required patience and perseverance, was not looked on with so much favour. After a season, however, they made considerable improvements—more rapid, indeed, than could have been expected. Meanwhile, Mr. Kendall opened a native school, which was well attended by the children. He constructed a spelling-book, grammar, and vocabulary, which were afterwards arranged by Professor Lee, at Cambridge, and printed in England.

In 1819, five other missionaries and artisans sailed for New Zealand, and opened a new station at Kiddeekiddee, about twelve miles from Ranghee-poo, the original one. They purchased thirteen thousand acres for forty-eight axes, of a chief of the name of Shunghee. Many of the other chiefs expressed great disappointment that the missionaries did not locate themselves in their immediate vicinity. They were particularly anxious to secure the instruction of the missionary artisans.

Mr. Kendall, the missionary, took two of the chiefs, Shunghee and Whykato, in 1821, to England; and it is much to be regretted that the attentions they received did not exert a favourable influence on their character. Shunghee, in particular, evinced great disappointment that he had not been furnished with muskets and gunpowder. On his return to New South Wales, he exchanged the costly presents he received in England for these dangerous commodities, and when he reached New Zealand behaved himself distantly to the missionaries, and

complained of the treatment he had received in Europe. He had not been two months in the country, when he proceeded at the head of a large body of natives, and attacked his countrymen on the river Thames. The battle was very fierce on all sides, though Shunghee's party came off victorious. They slew about one thousand of their opponents, three hundred of whom were roasted and eaten before they left the hostile field.

The missionaries, however, still kept their posts, and persevered in their endeavours to convert and civilize the natives; and during the last ten years the gospel has taken deep root among the islanders, and God has abundantly rewarded the faith and patience of his faithful and devoted servants.

The East Indian Mission was commenced in 1812, at Agra, by a converted native, formerly a zealous Mahomedan, of the name of Abdool Messe, under the superintendence of Mr. Corrie, one of the chaplains of the East India Company. The ministry of this interesting native missionary began at a time of great famine, and was owed of God to the conversion of not a few of his benighted countrymen. He kept a school on the week-days, and preached on the Sabbaths; and such was the desire to listen to his message, that the place of worship became too strait. Hindoos, Mahomedans, and Roman Catholics listened to his message; and many began anxiously to inquire what they must do to be saved? The whole city seemed moved. In the course of sixteen months, no fewer than seventy-one persons were baptized, of whom fifty were adults: some, indeed, drew back; but not a few continued steadfast in the faith of Christ.

In February, 1814, the Rev. John C. Schuarree, and the Rev. C. T. E. Rhenius sailed from England for Madras, where they landed in little more than four months. They were missionaries of high mental and spiritual qualification, and acquired, in little more than twelve months, the power of conversing and preaching in the Tamul language. Multitudes flocked to hear them, and some offered themselves for baptism; but generally, upon inquiry, it was found that interested motives had induced the natives to wish to assume the Christian profession. The missionaries acted with caution, and after a season their patient toil was amply rewarded. They opened schools for the native children, in which they suffered no distinctions as to caste; high and low castes, heathens, Catholics and Protestants, all received instruction together. Encouraged by their first attempts, the missionaries opened other schools in the surrounding country; and though prejudices at first operated against the success of their measures, they at last beheld their best hopes fulfilled. In 1821, the number of schools connected with the mission were 10, and the children 338. They are now perhaps ten times that number.

India, of late years, has been an object of deep interest to the Church Missionary Society. In Calcutta, Chunar, Tranquebar, Benares, Burdwar, Tinnevely, Allestie, Cotynn, Bombay, and Ceylon, it has established missions; all of which, more or less, exhibit tokens of the Divine benediction. Besides these principal stations, the Society has

more than twice as many minor spheres of labour, where education and Christian instruction are advancing with most hopeful rapidity. No one can read the reports and periodical accounts of this Society without regarding it as an important branch of that spiritual agency by which Messiah is hastening on the conversion of the world. The converts of the Society are now numbered by thousands, and the children under instruction by tens of thousands. The operations of the Society, on the Malabar coast alone, present a spectacle most exhilarating to the eye of Christian benevolence. May the God of missions prosper this great and good cause, and pour out abundantly of his Spirit on all its friends at home, and all its agents abroad !

AMERICAN MISSIONS.

America, as has already been shown, was early in the missionary field. Its pilgrim fathers identified their colonization with the spread of the gospel ; and its later history has evinced the deep interest which the churches of that interesting country take in the salvation of the human race.

THE AMERICAN BOARD FOR FOREIGN MISSIONS.

This influential and rapidly advancing institution was formed in 1810, by the General Association of Massachusetts, as the result of an offer made by certain students in divinity belonging to Andover College to devote themselves to the service of Christ among the perishing heathen. India was the sphere of operation chosen by the Board ; and in February, 1812, the Rev. Messrs. Judson, Newell, Hall, Nott, and Rice, sailed for Calcutta, under its auspices. Great obstacles were presented by the British government to their settlement in India, which, with vast difficulty, were at last overcome. Messrs. Judson and Rice adopted antipedobaptist views, and were baptized by the Missionaries at Serampore. Mr. Newell proceeded to the Isle of France, where he was deprived by death of his intellectual and devoted partner, in her nineteenth year. When the hinderances to the settlement of the Missionaries in India were ultimately removed by Earl Moira, he returned to Bombay, and joined his brethren, Messrs. Hall and Nott, in their glorious enterprise. They were both zealous and efficient in their labours, having translated the whole of the New Testament, and part of the Old, into the Mahratta language, as well as various tracts and other useful books. They preached with fluency to the natives in their own tongue, opened many schools for the education of their children, and established two missionary stations, one at Mahin, near Bombay, and the other at Tanna, in the island Salsette, both very populous. The mission has greatly prospered.

The next effort of the Board was directed, in 1817, to the evangelization of the Cherokee Indians, in the district of Chickamangah. The first missionaries who engaged in this laudable undertaking were the Rev. Mr. Cyrus Kingsbury and Messrs. Hall and Williams. A plantation was purchased, for the purpose of promoting rural and

domestic economy, and checking the wandering habits of the Indian tribes. The mission was eminently successful, and the Indian children acquired the art of reading more rapidly than is common even in civilized states of society; their progress, too, in many of the useful arts of life was most hopeful, and many of them became obedient to the faith of Christ. Mr. Munro, the late president, greatly encouraged the labours of the Missionaries, in attempting to meliorate the condition of these poor Indians. The Board has since greatly extended its missions among this interesting race, with manifest tokens of the Divine blessing.

In October, 1819, the Rev. H. Bingham, with nine assistants, three of them converted natives, who had been educated in America, were sent to the Sandwich Islands. George, the son of Tamoree, the chief of Atooi, accompanied them. On their arrival at the place of their destination, in the month of March, 1820, they were surprised and delighted to find that the king, Tamahamaha, was dead, and that idolatry was abolished throughout the islands, by Rehoreho, his son. This result was doubtless the effect of what had taken place in Otaheite and the neighbouring islands. It does not appear, however, that the inhabitants were so eminently prepared for the reception of the gospel as might have been expected in connexion with such an extraordinary movement against idolatry. The young king looked on the Missionaries with considerable jealousy. They were allowed, however, after some prudent negotiations, to take up their residence in Owhyhee, Woahoo, and Atooi. The first of these stations was abandoned, in consequence of the removal of the king to Woahoo. Tamoree, the chief of Atooi, received the Missionaries with more confidence than Rehoreho. He made liberal provision for their accommodation, and both he and his queen expressed a great desire to learn the art of reading. Rehoreho also learnt to read. At first the Missionaries taught only in English; but as soon as they acquired a knowledge of the native tongue, they printed a small spelling-book, and commenced teaching the natives in their own language grammatically. A chapel and school-house were built, and the mission work advanced hopefully. The remaining monuments of idolatry were gradually abolished, and many of the native tribes were visited in the fellowship of the gospel. In 1822, and at subsequent periods, the mission has been greatly strengthened by the accession of several very valuable agents; while the parent Society has been pursuing its vigorous efforts into many other quarters of the heathen world.

AMERICAN BAPTIST BOARD FOR FOREIGN MISSIONS.

This Missionary institution, which has done noble service in the heathen world, was founded in May, 1814. Mr. Judson, whose change of sentiment in the ordinance of baptism was referred to in the preceding article, was their first Missionary at Rangoon, in the Burman empire. The Serampore brethren had erected a mission-house, in which, amidst many anxious fears and anxieties, they took

up their abode. They met with extraordinary hardships. Robberies were daily practised on them; and in a few weeks they were driven from their post, as the whole town was laid in ashes. In 1816, they were joined by Mr. and Mrs. Hough, whose society was a great comfort to them. In acquiring the language of the people, they experienced most formidable difficulties; but at last, having mastered it, they printed a tract containing a summary of the Christian religion, a catechism composed by Mr. Judson, and the Gospel by Matthew. Considerable inquiry arose among the natives; though they were very careful to conceal their impressions from their neighbours. The petty officers of government endeavoured to harass the Missionaries; but the viceroy interposed his kind offices in their behalf. Hostilities with the Burmans having been threatened, they were compelled to prepare for leaving the country, and proceeding to Bengal. What made this event so distressing to Mrs. Judson, who was a very highly qualified missionary, was the fact that her husband had gone to visit the Baptist brethren at Chittagong, and had not been heard of for several months. It was impossible, however, to remain, and accordingly she embarked with Mr. Hough and his family for Bengal. But as the vessel was detained in the river for some days, she nobly determined to return to Rangoon. Surrounded by dangers of all kinds, she evinced a calmness and a fortitude most remarkable. God rewarded her decision; for in ten days after her return to Rangoon, the vessel arrived in which her husband had sailed, and brought her the intelligence, that they could not reach Chittagong, and were compelled to put in at Masulipatam. There Mr. Judson left the ship, and proceeded to Madras, in the hope of finding a passage from thence to Rangoon. This afforded partial relief to her mind. She continued diligently to prosecute her studies; and Mr. Judson at last arrived, after an absence of eight months. Meanwhile Mr. Hough and his family had returned to the mission-house, the ship not having been able, for some weeks, to proceed on her voyage. In 1817, the Rev. Messrs. Wheelock and Colman sailed for Calcutta, with the view of strengthening the Burman mission. They were men of most ardent devotion to the Missionary cause, as appears from all their letters. They reached their destination in 1818. Mr. Wheelock was taken ill with a spitting of blood immediately on his landing, and was compelled to remove to Bengal; on his voyage he was seized with delirium, in a fit of which he threw himself into the river. Mr. Judson now began to preach to the natives. Mrs. Judson also held meetings for the improvement of the females; and the Missionaries were cheered by the conversion of some of the poor heathen.

In December, 1819, Messrs. Judson and Colman proceeded to Ummerapoora, the capital, for the purpose of presenting to the new emperor a petition for the toleration of the Christian religion in Burmah. After a dangerous voyage of a month up the river Irrawaddy, they reached the capital in safety, and obtained an interview with the emperor, who received them with much Eastern pomp and parade, but who declined to afford them the toleration sued for. All the satis-

faction they received was, that they might perchance be winked at in their proceedings, but that they could not look for any formal sanction. They returned to Rangoon, and related to their three native converts what had happened to them. They thought of leaving their station for a time, and proceeding to a tract of country lying between Bengal and Arracan, not under the government of the Burman emperor; but such were the earnest entreaties of the native converts for them to remain with them, that they could not depart. It was determined, therefore, that Mr. Judson should remain at Rangoon, and that Mr. Colman should proceed to Chittagong, and prepare a place of refuge, if persecution should compel a retreat from the Burman empire. Mr. Colman died in the space of two years. Meanwhile Mr. Judson was encouraged in his labours. Moang-schway-guong, a teacher among the Burmans, who had long been under serious impressions, at last submitted to the ordinance of baptism, in prospect of the greatest dangers. He was immediately accused to the viceroy, and obliged to escape from Rangoon; but still the gospel flourished, and Mr. Judson's church consisted of eighteen male converts. In 1823, Mr. Judson and Dr. Price, in consequence of the medical skill of the latter, were summoned to court, and received some tokens of royal favour for themselves and the mission. In the course of this year, Mr. Judson completed his translation of the New Testament, and prepared, by way of introduction, an epitome of the Old Testament, in twelve sections, consisting of a summary of Scripture history. On the commencement of the Burman war, in 1824, the missionaries at Rangoon were in imminent danger. Messrs. Hough and Wade were immediately seized, chained, and put in close confinement. At Ava, too, Mr. Judson and Dr. Price met with the same fate, under the most barbarous circumstances—one hundred prisoners being shut up in a small room, without a breath of air, except through the crevices of the boards. Mr. Judson was seized with fever, and was brought to the very gates of death. But the Lord delivered his servants out of the hands of their enemies; and there can be no doubt that the offices, both of Mr. and Mrs. Judson, contributed, in a considerable degree, to the settlement of a sincere peace between the Indian government and the Burman emperor.

After the release of the missionaries, they found their converts much dispersed by the fortunes of war. Several were dead; some were found by Mr. and Mrs. Judson on their passage down the river, and some were at Rangoon, waiting for instruction as to where they might settle. Moung-shway-guong died of the cholera, on his way from Ava, after the peace. Mah Men-la, the first female convert, was found, with her sister Prome, living in boats, and they both resolved to accompany the missionaries to Rangoon.

Soon after all these trying events, Mr. Judson was deprived by death of his inestimable companion, under circumstances peculiarly afflictive to both parties. Mr. Judson had proceeded with Mr. Crawford, the English commissioner, to Ava, with the view of procuring an article in the new treaty about to be formed, by which toleration might be

secured for missionary operations in the Burman empire ; and, during his absence, Mrs. J. was seized with that fatal disorder which terminated her valuable life. She had only just removed to Amherst, and died in a strange place, in the midst of strangers. " Her life was a series of proofs that she loved her Saviour ; and we may believe, with entire confidence, that she entered into the joy of her Lord." Upon his return to Amherst, Mr. Judson learned the mournful intelligence of his sad loss, and his feelings may be more easily conceived of than expressed ; but God was his stay, and the work of the Lord continued to prosper under his active care and that of the other missionaries.

THE UNITED FOREIGN MISSIONARY SOCIETY.

This Society, consisting chiefly of members of the different Presbyterian bodies in America, was instituted at New York, in July, 1817. Their first mission was to the Osage Indians, in the territory of Arkansaw, a people numbering from eight to ten thousand souls. The first missionaries sent to these Indians were the Rev. W. F. Vaill, the Rev. E. Chapman, Dr. Palmer, physician, four farmers, a carpenter, one blacksmith, several females, and some children, in all twenty-one individuals. With many difficulties, and some deaths, they accomplished their journey, or rather voyage of 2,000 miles, and fixed their station at a place which they called " Union," in allusion to the name of their Board. They met with many obstacles at first, in consequence of a war which broke out between the Osages and the Cherokees. Some of the sick and wounded were brought to the mission-house, and received medical aid. The attentions thus received inspired the confidence of the Indians, and led them to cultivate the society of the missionaries who laboured for their good.

In March, 1821, forty-one missionaries, ministers and others, were sent from New York to the Osage Indians on the Missouri, about 150 miles from " Union." They called the new station " Harmony." The chiefs received them gladly, and presented them with a tract of land, consisting of about 15,000 acres. They encountered great sickness at first, and many died ; but the mission has greatly flourished, and promises great benefit to the Indian tribes. The Board is actively engaged in other quarters in the vast missionary field, and shares largely in the confidence of the American churches.

For a fuller account of the several Missionary Societies, the Editor would refer his readers to the Rev. Dr. William Brown's " History of the Propagation of Christianity among the Heathen since the Reformation." 2 vols. 8vo. 2d edit. W. B. Whittaker.

THE END.





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